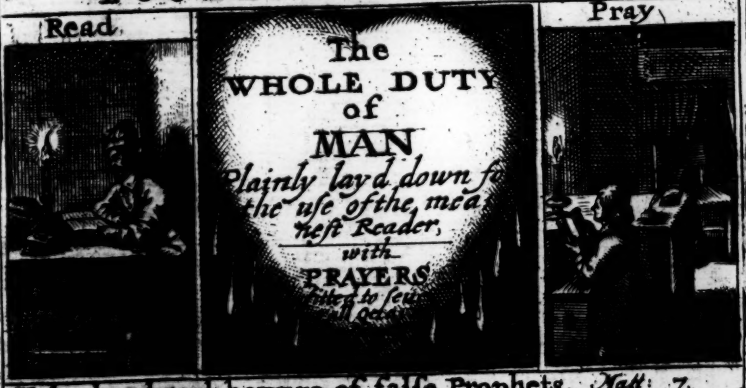
ECCLESIA ANGLICANA.



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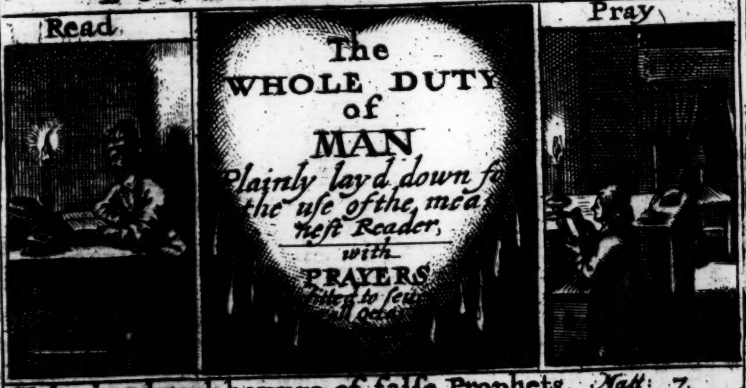

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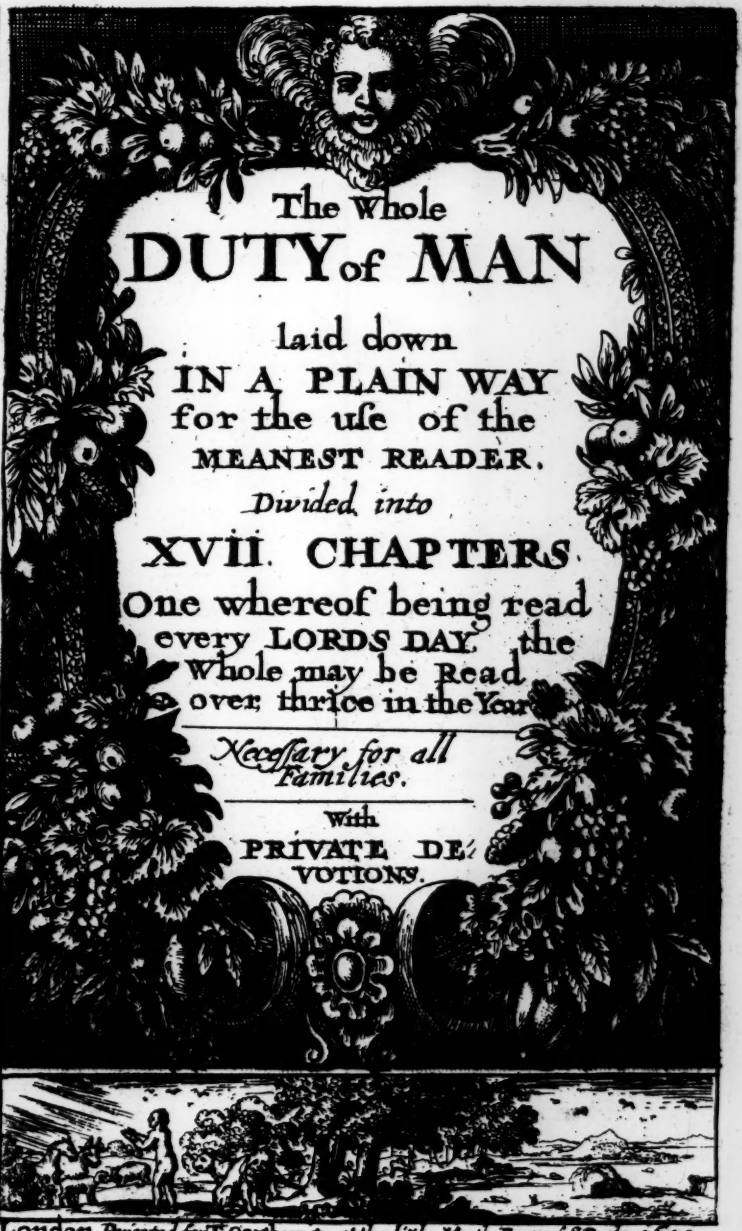

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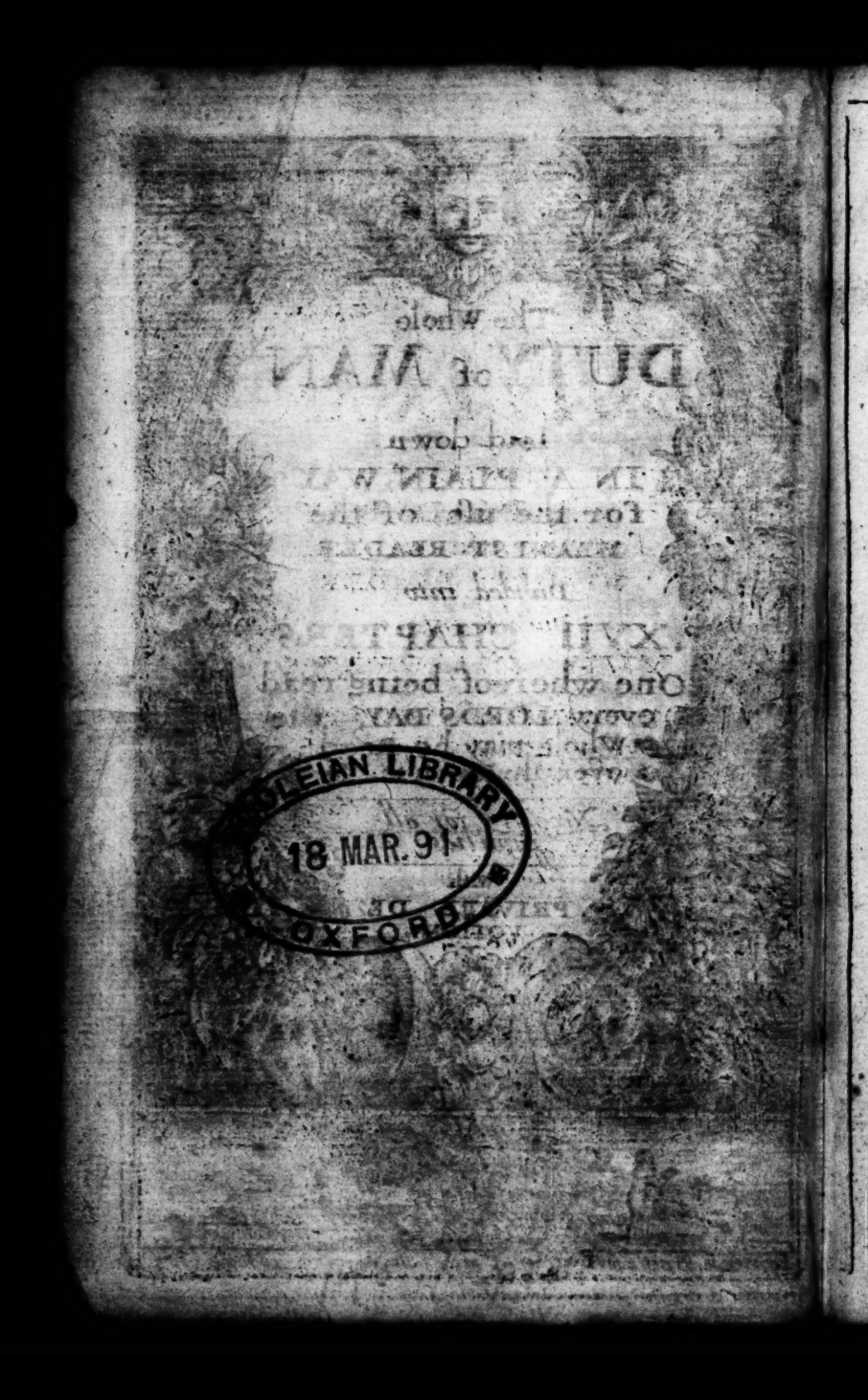
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Duty of man

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the MEANEST READER.

Divided into XVII Chapters,
One whereof being read every Lords Day,
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WITH

PRIVATE DEVOTIONS
For Several OCCASIONS.

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Mr. Garthwait,

YOu needed not any Interceſſion to recommend this task to me, which brought its Invitations and Reward with it. I very willingly read over all the ſheets, both of the Diſcourſe, and the Devotions annext, and finde great cauſe to bleſs God for both, not diſcerning what is wanting in any part of either, to render it with Gods bleſsing, moſt ſufficient, and proper to the great End deſigned, the Spiritual ſupplies and advantages of all thoſe that ſhall be exerciſed therein. The Subject matter of it, is indeed, what the Title undertakes, The Whole Duty of Man, Set down in all the Branches, with thoſe advantages of brevity and Partitions, to invite, and ſuppert, and engage the Reader, That Condeſcenſion to the meaneſt capacities, but with all, That weight of Spiritual Arguments, wherein the beſt Proficients will be glad to be aſſiſted, that it ſeems to me equally fitted for both ſorts of Readers, which ſhall bring with them a

sincere desire of their own, either present or future advantages. The Devotion part *in the Conclusion is no way inferiour, being a seasonable aid to every mans Infirmities, and hath extended it self very particularly to all our principal concernments; The* Introduction *hath supplyed the place of a* Preface, *which you seem to desire from me, and leaves me no more to add, but my Prayers to God,* "That the Author which hath taken care to "convey so liberal an Alms to the Corban "so secretly, may not miss to be rewarded "openly, in the visible power, and benefit of "this Work, on the hearts of the whole Na-"tion, which was never in more need of such "supplyes, as are here afforded. That his All-sufficient Grace will blesse the seed sown, and give an abundant encrease, is the humblest request of

Your assured Friend,

March 7. 1657

H. Hammond.

A PREFACE

To the ensuing *TREATISE*, shewing the Necessity of Careing for the Soul.

Sect. 1. THE *only intent of this ensuing* Treatise, *is to be a short and* Plain Direction to the very meanest Readers, *to behave themselves so in this world, that they may be happy for ever in the next. But because 'tis in vain to tell men their Duties, till they be persuaded of the necessity of performing it; I shall before I proceed to the* Particulars *required of every Christian, endeavour to win them to the* practice *of one* general *Duty* preparatory *to all the rest, and that is the Consideration and* CARE *of their own* SOULS, *without which they will never think themselves much concern'd in the other.*

2. MAN, *We know is made up of* two *parts, a* BODY *and a* SOUL: *The Body only the husk or shell of the* Soul, *a lump of flesh; subject to many diseases and pains while it lives, and at last to* Death *it self, and then 'tis so far from being valued, that 'tis not to be endured above ground, but layed to rot in the Earth. Yet to this viler part of us we perform a great deal of Care, all the labour & toil we are at, is to maintain that. But the more pre-*

 tions

cions part, the Soul *is little thought of, no care taken, how it fares, but as if it were a thing that nothing concern'd us, is left quite neglected never conſider'd by us.*

3. *This* Careleſneſs *of the* Soul *is the root of all the ſin we commit, & therefore whoſoever intends to ſet upon a Chriſtian courſe, muſt in the firſt place amend that. To the doing whereof, there needs no deep learning, or extraordinary parts, the ſimpleſt man living (that is not a* natural fool*) hath underſtanding enough for it, if he will but act in this by the ſame* Rules *of cõmon* Reaſon, *whereby he proceeds in his worldly buſineſs. I will therefore now briefly ſet down ſome of theſe* Motives, *which uſe to ſtir up our care of any outward thing, and then apply them to the Soul.*

4. *There be* FOUR *things eſpecially, which uſe to awake our care, the* firſt *is the* Worth *of the thing, the* Second *the* Uſefulneſs *of it to us, when we cannot part with it without great damage and miſchief, the* Third *the great* Danger *of it, and the* Fourth *the* Likelihood *that our care will not be in vain, but that it will preſerve the Thing cared for.*

The worth of the Soul.

5. *For the Firſt, we know our care of any worldly thing is anſwerable to the* worth *of it; what is of greateſt Price, we are moſt watchful to preſerve, & moſt fearful to loſe; no man locks up* dung *in his cheſt, but his money or what he counts precious, he doth. Now in this reſpect the Soul deſerves more care, then all the things in the world beſides, for tis infinitely more worth. Firſt in that it is made after the* Image *of God, it was God that* breathed into man this breath of life, *Gen. 2. 7. Now God being of the greateſt Excellency and worth, the more any thing is like him, the more it is to*

be

be valued. But 'tis sure that no Creature upon the earth is at all like God, but the Soul of man, and therefore nothing ought to have so much of our care. Secondly, the Soul never Dies. We use to prize things according to their Durableness: what is most Lasting, is most Worth. Now the Soul is a thing that will last for ever, when Wealth, Beauty, Strength, nay our very bodies themselves fade away, the Soul still Continues. Therefore in that respect also, the Soul is of the greatest worth; and then what strange madness is it for us to neglect them as we do? We can spend Days, and Weeks, and Moneths, and Years, nay our whole lives in hunting after a little wealth of this world, which is of no Durance or continuance, and in the mean time let this great durable treasure, our Souls, be stollen from us by the Divel.

The misery of loosing the Soul.

6. A second Motive to our care of any thing is the USEFULNES of it to us, or the great Mischief we shall have by the loss of it. Common Reason teaches us this in all things of this life: If our Hairs fall, we do not much regard it, because we can be well enough without them: But if we are in danger to lose our Eyes or Limbs, we think all the care we can take little enough to prevent it, because we know it will be a great misery. But certainly there is no Misery to be compared to that misery that follows the Loss of the Soul. 'Tis true, we cannot Lose our Souls, in one sense, that is so lose them, that they shall cease to Be; but we may lose them in another, that we shall wish to lose them even in that. That is we may lose that happy estate, to which they were created, and plunge them into the extremest misery.

In a word we may Lose them in Hell, *whence there is no fetching them back, and so they are lost for ever. Nay, in this consideration our very* bodies *are concerned, those Darlings of ours, for which all our care is layed out: for they must certainly after Death be Raised again, and be joyned again to the Soul, and take part with it in whatever state; if then our care for the* body *take up all our Time and Thoughts, and leave us none to bestow on the poor Soul, it is sure the Soul will for want of that care, be made for ever Miserable. But it is as sure, that that very* Body *must be so too. And therefore if you have any true kindness to your* Body, *shew it by taking Care of your* Souls. *Think with your selves, how you will be able to Endure* Everlasting Burnings; *if a small spark of Fire, lighting on the least part of the Body be so intolerable, what will it be to have the Whole cast into the hottest flames? And that not for some few hours or days, but for ever; so that when you have spent many* Thousands *of years in that unspeakable Torment, you shall be no nearer coming out of it, then you were the First Day you went in: think of this I say, and think this withal, that this will certainly be the end of Neglecting the Soul, and therefore afford it some care, if it be but in pity to the* Body, *that must bear a part in its Miseries.*

The danger the Soul is in.

7. *The* Third Motive *to the care of any thing is its being in* DANGER; *now a thing may be in danger two ways first, by* Enemies *from without: This is the Case of the* Sheep, *which is still in danger of being Devoured by* Wolves, *and we know that makes the Shepherd so much the more watchful over*

it. Thus is it with the Soul, which is in a great deal of Danger, in respect of its enemies: these we know are the World, the Flesh, and the Devil, which are all such noted enemies to it, that the very First Act we do in behalf of our Souls, is to Vow a continual War against them. This we all do in our Baptisme; and whoever makes any Truce with any of them, is false not only to his Soul, but to his Vow also, becomes a Forsworn creature: A Consideration well worthy our laying to heart. But that we may the better understand, what Danger the Soul is in, let us a little consider the quality of these enemies.

8. In a War you know there are divers things that make an Enemy terrible. The first is Subtilty, and Cunning, by which alone many victories have been won, and in this respect the Divel is a dangerous Adversary, he long since gave sufficient proof of his Subtilty, in beguiling our first Parents, who yet were much wiser then we are, and therefore no wonder if he deceive and cheat us. Secondly, the Watchfulnes and Diligence of an Enemy, makes him the more to be Feared; and here the Divel exceeds; it is his trade and business to destroy us, and he is no loiterer at it, he goes up and down seeking whom he may devour, 1 Pet. 5. 8. He watches all Opportunities of Advantage against us, with such diligence, that he will be sure never to let any slip him. Thirdly, an Enemy near us is more to be feared then one at a Distance, for if he be far off, we may have time to arm, and prepare our selves against him, but if he be near he may steal on us unawares. And of this sort is the flesh, it is an Ene-

my, at our Doors, ſhall I ſay? Nay in our Boſoms, it is always near us, to take occaſion of doing us miſchiefs. Fourthly, *the* Baſer *and* Falſer *an* Enemy *is, the more dangerous; he that Hides his malice under the ſhew of Friendſhip will be able to do a great deal the more hurt. And this again is the fleſh, which like* Joab *to* Abner, 2 Sam. 3. 27. *Pretends to ſpeak* peaceably *to us,* but wounds us to death; *'tis forward to purvey for Pleaſures and Delights for us, and ſo ſeems very kinde, but it has a* hook *under that* bait, *and if we bite at it we are loſt.* Fifthly, *the Number of* Enemies *make them more Terrible; and the* World *is a vaſt Army againſt us: There is no ſtate or condition in it, nay ſcarce a creature which doth not at ſometime or other fight againſt the Soul: The* Honours *of the world ſeek to wound us by* pride, *the* Wealth *by* covetouſneſs; *the* Proſperity *of it tempt us to Forget* God, *the* Adverſities *to* murmur *at him. Our very* Table becomes a ſnare *to us, our meat draws us to* Gluttony, *our drink to* Drunkenneſs, *our* Company, *nay, our neareſt* Friends *often bear a part in this War againſt us, whileſt either by their example, or perſwaſions they intice us to ſin.*

9. *Conſider all this, and then tell me, whether a Soul thus beſet hath leaſure to* ſleep: *even* Dalilah *could tell* Sampſon, *it was time to* awake *when the* Philiſtines were upon him. *And* CHRIST *tells us,* if the good man of the houſe had known in what houre the Thief would come, he would have watched, and not have ſuffered his houſe to be broken up, *Mat.* 24. 43. *But we live in the midſt of Thieves, and therefore muſt look for them*

every

every houre, and yet who is there among us, that hath that common providence for this precious part of him, his Soul, which he hath for his house, or indeed the meaneſt thing that belongs to him? I fear our Souls may ſay to us, as Chriſt to his Diſciples. Mat. 26. 40. What could ye not watch with me one houre? *For I doubt it would poſe many of us to tell when we beſtowed one Houre on them, though we know them to be continually beſet with moſt Dangerous Enemies. And then alas! What is like to be the caſe of theſe poor Souls, when their Adverſaries beſtow ſo much Care, and Diligence to deſtroy them, and we will afford none to preſerve them? Surely the ſame as of a Beſieged Town, where no Watch or Guard is kept, which is certain to fall a prey to the enemy.* Conſider this ye that forget God, *nay ye that forget your ſelves, leſt* he pluck you away, and there be none to deliver you, *Pſal.* 50. 22.

10. *But I told you there was a* Second *way, whereby a thing may be in Danger, and that is from ſome Diſorder or* Diſtemper within *it ſelf. This is often the caſe of our* Bodies, *they are not only lyable to outward Violence, but they are within themſelves Sick and Diſeaſed. And then we can be ſenſible enough that they are in danger, and need not to be taught to ſeek out for means to recover them. But this is alſo the caſe of the* Soul; *we reckon thoſe parts of the body* diſeaſed, *that do not rightly perform their* office, *we account it a* ſick palate *that* taſtes *not aright, a ſick* ſtomack *that* digeſts *not. And thus it is with the* Soul, *when its parts do not rightly perform their* Offices.

11. *The* parts *of the* Soul *are eſpecially theſe three: The* UNDERSTANDING, *the* WILL, *and the* AFFECTIONS. *And that theſe are diſordered, there needs little proof; let any man look ſeriouſly into his own* Heart, *and conſider, how little it is he knows of ſpiritual things, and then tell me whether his* Underſtanding *be not dark: How much apter is he to* Will evil *then* good, *and then tell me whether his* Will *be not* Crooked? *And how ſtrong* Deſires *he hath after the pleaſures of ſin, and what* cold *and* faint *ones towards God, and* goodneſs, *and then tell me whether his* Affections *be not* diſordered, *and rebellious even againſt the voice of his own Reaſon within him? Now as in bodily diſeaſes, the firſt ſtep to the cure is to know the Cauſe of the ſickneſs, ſo likewiſe here it is very neceſſary for us to know how the* Soul *firſt fell into this* Diſeaſed condition, *and that I ſhall now briefly tell you.*

The firſt Covenant.

12. GOD *created the firſt Man* Adam *without* Sin, *and indued his* Soul *with the full* knowledg *of his* Duty, *and with ſuch a ſtrength, that he might, if he would, perform all that was required of him. Having thus created him, He makes a* COVENANT *or agreement with him to this purpoſe, that if he* continued *in* Obedience *to* God *without committing Sin; then firſt, that* Strength *of* Soul, *which he then had ſhould ſtill be continued to him; and* ſecondly, *That he ſhould never Die, but be taken up into* Heaven, *there to be Happy for ever. But on the other ſide, if he committed Sin and Diſobeyed God, then both He and all his Children after him ſhould loſe that* Knowledg *and that* perfect ſtrength,

which

which enabled him to do all that God required of him: and Secondly, *should be* subject *to* death, *and not only so, but to Eternal damnation in Hell.*

13. *This was the* Agreement *made with* Adam *and all* mankind *in him (which we usually call the* FIRST COVENANT) *upon which God gave* Adam *a particular* commandment, *which was no more but this, That he should not eat of* one *only* tree *of that* garden *wherein he had placed him. But he by the perswasion of the Devil eats of that Tree, disobeys God, and so brings that curse upon himself, and all his posterity. And so by that* one *Sin of his he lost both the full* Knowledge *of his Duty, and the* Power *of* performing *it. And we being born after his* Image, *did so likewise, and so are become both* Ignorant *in Discerning what we ought to Do, and* Weak *and unable to the Doing of it, having a backwardness to all* good, *and an aptness, and readiness to all evil; like a sick* stomack, *which loaths all wholsome food, and longs after such trash, as may nourish the disease.*

14. *And now you see where we got this* Sickness *of* soul, *and likewise that it is like to prove a Deadly one, and therefore I presume I need say no more, to assure you our Souls are in danger. It is more likely you will from this description think them hopeless. But that you may not from that conceit, excuse your Neglect of them I shall hasten to shew you the contrary, by proceeding to the* fourth *Motive of Care.*

15. *That* Fourth Motive *is the* likelyhood, *that our* CARE *will not be in* VAIN, *but that it will be a means* That our Care will not be in vain.

to

to preſerve the thing cared for; where this is want-ing, it diſheartens our care. A Phyſician leaves his Patient *when he ſees him paſt* Hope, *as knowing it is then in vain to give him any thing, but on the contrary when he ſees hopes of recovery, he plies him with Medicines. Now in this very reſpect we have a great deal of reaſon to take care of our ſouls, for they are not ſo far gone, but they may be recovered, nay it is certain they will, if we do our parts towards it.*

16. *For though by that Sin of* Adam *all mankinde were under the ſentence of eternal condemnation, yet it pleaſed God ſo far to pity our miſery, as to give us his Son, and in him to make a new Covenant with us after we had broken the firſt.*

The ſecond Covenant.

17. *This* SECOND COVENANT *was made with* Adam, *and us in him, preſently after his Fall, and is briefly contained in thoſe words,* Gen. 3. 15. *Where* God declares that THE SEED OF THE WOMAN SHALL BREAK THE SERPENTS HEAD; *and this was made up, as the firſt was, of ſome mercies to be afforded by God, and ſome duties to be performed by us.*

18. God *therein promiſes to ſend his only* Son, *who is* God equal *with himſelf, to earth, to become* man like unto us in all things, ſin only excepted, *and he to do for us theſe Several things.*

19. Frſt *to make* Known *to us the* whole Will *of his* Father, *in the performance whereof we ſhall be ſure to be Accepted and rewarded by him. And this was one great part of his buſineſs, which he performed in thoſe many Sermons and Precepts*

we finde ſet down in the Goſpel. *And herein he is our* PROPHET, *it being the work of a Prophet of old not only to* foretel, *but to* Teach. *Our Duty in this particular is to hearken diligently to him, to be moſt ready, and deſirous to learn that will of God which he came from heaven to reveal to us.*

The Second *thing He was to do for us, was to* Satisfie God *for our* Sins, *not only that one of* Adam, *but all the Sins of all Mankind that truly repent and amend, and by this means to obtain for us Forgiveneſs of ſins, the Favour of God, and ſo to Redeem us from Hell and eternal damnation which was the puniſhment due to our ſin. All this he did for us by his death. He offered up himſelf a Sacrifice for the* Sins of all thoſe *who heartily bewail, and forſake them. And in this He is our* PRIEST, *it being the* Prieſts *Office to* Offer Sacrifice for the ſins of the people. *Our Duty in this particular is firſt, truly, and heartily to Repent us of and forſake our Sins, without which they will never be forgiven us, though Chriſt have died.* Secondly *ſtedfaſtly to* Believe, *that if we do that, we ſhall have the benefits of that* Sacrifice *of his, all our ſins, how many and great ſoever, ſhall be forgiven us, and we ſaved from thoſe eternal puniſhments which were due unto us for them.* Another *part of the* PRIESTS Office *was* Bleſſing *and* Praying *for the people; and this alſo Chriſt performs to us: It was his eſpecial Commiſſion from his Father to Bleſs us, as* St. Peter *tells us* Acts 3.26. God ſent his Son Jeſus to Bleſs you; *& the following words ſhew wherein that bleſſing conſiſts, in* turning away every one of you from his iniquity, *thoſe means which he has uſed for the turning us from our*

Sins,

Sins, are to be reckoned of all other the greateſt bleſſings, and for the other part, that of Praying, *that is not only performed on earth, but continues ſtill to do it in Heaven,* He ſits on the right hand of God and makes Requeſt for us, *Romans* 8. 34. *Our Duty herein is not to reſiſt this unſpeakable bleſſing of his, but to be willing to be thus Bleſt in the being* turned from our ſins, *and not to make void, and fruitleſs all his* Prayers *and* Interceſſions *for us, which will never prevail for us, whileſt we continue in them.*

21. *The* third *thing, that* Chriſt *was to do for us, was to* Enable *us, or give us* Strength *to do what God requires of us. This he doth,* firſt, *by taking off from the hardneſs of the Law given to* Adam, *which was never to commit the leaſt ſin, upon pain of damnation, and requiring of us only an* honeſt *and* hearty endeavour *to do what we are able, and where we fail, accepting of* Sincere Repentance. Secondly, *By ſending his* Holy Spirit into our hearts, *to govern, and Rule us, to give us ſtrength to overcome Temptations to Sin, and to Do all that He now under the Goſpel requires of us. And in this He is our* KING, *it being the Office of a* King *to govern, and Rule and to ſubdue enemies. Our Duty in this particular is to give up our ſelves obedient ſubjects of his, to be governed, and Ruled by him, to obey all his Laws, not to take part with any Rebel, that is not to cheriſh any one ſin, but diligently to Pray for his* Grace *to enable us to ſubdue all, and then carefully to make uſe of it to that purpoſe.*

22. Laſtly, *He has purchaſed for all that faithfully* obey *him an* Eternal glorious *inheritance,*

the

the Kingdom of Heaven, whither he is gone before to take poſſeſſion for us. Our duty herein is to be exceeding careful, that we forfeit not our parts in it, which we ſhall certainly do, if we continue impenitent in any ſin. Secondly, not to faſten our Affections on this world, but to raiſe them, according to the precept of the Apoſtle, Col. 3. 2. Set your affections on things above and not on things on the earth; continually longing to come to the poſſeſſion of that bleſſed inheritance of ours, in compariſon whereof all things here below ſhould ſeem vile and mean to us.

23. This is the Sum of that SECOND COVENANT we are now under, wherein you ſee what Chriſt has done, how he Executes thoſe Three Great Offices of KING, PRIEST and PROPHET, as alſo what is Required of us, without our Faithful Performance, all that he hath done, ſhall never ſtand us in any ſtead; for he will never be a Prieſt to Save any, who take him not as well for their Prophet to Teach, and their King to Rule them; nay, if we neglect our part of this Covenant, our condition will be yet worſe, then if it had never bin made, for we ſhall then be to Anſwer not for the breach of Law only, as in the firſt, but for the abuſe of mercy, which is of all ſins the moſt provoking. On the other ſide, if we faithfully Perform it, that is, ſet our ſelves heartily to the obeying of every precept of Chriſt, not going on Wilfully in any one ſin, but bewailing and forſaking whatever we have formerly been guilty of, it is then moſt certain, that all the fore-mentioned benefits of Chriſt belongs to us.

24. And

24. *And now you ſee how little Reaſon you have to caſt off the* CARE *of your* SOULS *upon a conceit they are paſt cure, for that it is plain they are not; Nay, certainly they are in that very condition, which of all others makes them fitteſt for our care. If they had not been thus* REDEEMED *by* CHRIST, *they had been then ſo hopeleſs, that care would have been in vain; on ther other ſide, if his Redemption had been ſuch, that* all *men ſhould be ſaved by it, though they Live as they liſt, we ſhould have thought it needleſs to take care for them becauſe they were ſafe without it. But it hath pleaſed* God *ſo to order it, that our care muſt be the* means, *by which they muſt Receive the good even of all that Chriſt hath done for them.*

25. *And now, if after all that God hath done to Save theſe* Souls *of ours, we will not beſtow a little* Care *on them our ſelves, we very well deſerve to periſh. If a* Phyſician *ſhould undertake a patient that were in ſome deſperate diſeaſe, and by his skill bring him ſo far out of it, that he were ſure to recover, if he would but take care of himſelf and obſerve thoſe* rules *the Phyſician ſet him, would you not think that man weary of his life, that* would refuſe to do that? *So certainly that man is* weary *of his ſoul, wilfully caſts it away, that will not conſent to thoſe eaſie conditions, by which he may ſave it.*

26. *You ſee how great* kindneſs *God hath to theſe Souls of ours, the whole* TRINITY, Father, Son, *and* Holy Ghoſt *have all done their parts for them. The* FATHER *gave his only Son; the* SON *gave Himſelf, left his glory, and endured*

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the bitter death of the Croſs, *meerly to keep our Souls from periſhing. The* HOLY GHOST *is became as it were our attendant, waits upon us with Continual offers of his grace, to Enable us to do that which may preſerve them; Nay he is ſo deſirous we ſhould accept thoſe Offers of his, that he is ſaid to be* grieved *when we refuſe them,* Epheſ. 4. 30. *Now what greater diſgrace and affront can we put upon God then to deſpiſe what he thus values, that thoſe Souls of ours, which Chriſt thought worthy every drop of his* blood, *we ſhould not think worth any part of our* Care? *We uſe in things of the world, to rate them according to the opinion of thoſe who are beſt skilled in them, now certainly* God *who made our* Souls; *beſt knowes the* worth *of them, and ſince he prizes them ſo high, let us (if it be but in reverence to him) be aſhamed to neglect them. Eſpecially now that they are in ſo hopeful a condition, that nothing but our own careleſneſs can poſſibly deſtroy them.*

27. *I have now briefly gone over thoſe* Foure Motives *of care I at firſt propoſed, which are each of them ſuch, as never miſſes to ſtir it up towards the things of this World; and I have alſo ſhewed you how much more Reaſonable, nay* Neceſſary *it is they ſhould do the like for the Soul. And now what can I ſay more, but conclude in the words of* Iſaiah 46. 8. Remember this and ſhew your ſelves men. *That is, deal with your* Soul *as your* Reaſon *teaches you to do with all other things that concern you. And ſure this common* Juſtice *bindes you to, for the Soul is that which furniſhes you with that* Reaſon, *which you exerciſe in all your worldly*

buſineſs;

buſineſs; and ſhall the Soul it ſelf receive no Benefit *from that* Reaſon, *which it affords you? This is as if the* Maſter *of a* Family, *who provides food for his ſervants, ſhould by them be kept from Eating any himſelf, and ſo remain the only ſtarved creature in his houſe.*

28. *And as Juſtice ties you to this, ſo* Mercy *doth likewiſe; you know the poor Soul will fall into Endleſs and unſpeakable Miſeries, if you continue to neglect it, and then it will be too late to conſider it. The Laſt Refuge you can hope for is* Gods mercy, *but that you have deſpiſed and abuſed. And with what face can you in your greateſt need beg for his* mercy *to your* Souls, *when you would not afford them your* own? *No not that common* Charity *of conſidering them, of beſtowing a few of thoſe idle* Hours *you know not* (*ſcarce*) *how to paſs away, upon them.*

29. Lay *this to your hearts, and as ever you hope for* Gods pity, *when you moſt want it, be ſure in time to* Pity *your ſelves, by taking that due* Care *of your* precious Souls *which belongs to them.*

30. *If what hath been ſaid, have perſwaded you to this ſo* neceſſary *a* Duty, *my next work will be to tell you how this Care muſt be imployed, and that in a word, is in the Doing of all thoſe things which tend to the making the* Soul Happy; *which is the end of our* Care; *and what thoſe are I come now to ſhew you.*

Partition I.

Of the Duty *of* Man *by the Light of Nature, by the Light of Scripture: Of* Faith, *the Promises, of Hope, of Love,* &c.

THE *Benefits* purchased for us by *Christ*, are such as will undoubtedly make the Soul *Happy*, for *Eternal* Happiness it self is one of them; but because these *Benefits* belong not to us till we perform the *Condition* required of us; whoever desires the *happiness* of his Soul, must set himself to the performing of that *Condition*; what that is, I have already mentioned in the *General*, *That it is the hearty, honest endeavour of obeying the whole Will of God.* But then that *Will of God* containing under it many particulars, it is necessary we should also know what those are; that is,

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what are the *several* things, that God now requires of us, our performance whereof will bring us to everlasting happiness, and the neglect to endless misery.

Of the Light of NATURE.

2. Of these things there are some which God hath so stamp'd upon our souls, that we *Naturally* knew them; that is, we should have known them to be our Duty, though we had never been told so by the Scripture. That this is so, we may see by those *Heathens*, who having never heard of either *Old* or *New Testament*, do yet acknowledge themselves bound to some *General* Duties, as to *Worship God*, to be *Just*, to *Honour* their *Parents*, and the like. And as *S. Paul* saith, *Rom.* 2. 15. *Their consciences do in those things accuse or excuse them*; That is, tell them, whether they have done what they should, in those particulars, or no.

3. Now though *Christ* have brought greater Light into the world, yet he never meant by it to put out any of that *Natural* light, which God hath set up in our *Souls*: Therefore let me here by the way, advise you not to walk contrary even to this *lesser* light, I mean, not to venture on any of those Acts, which meer *Natural Conscience* will tell you are Sins.

4. It is just matter of sadness to any Christian heart, to see some in these dayes, who profess much of *Religion*, and yet live in such sins, as a meer *heathen* would *abhor*; men that pretending to higher degrees of *Light*, and *holiness*,

holiness, then their *brethren* do, yet *practice* contrary to all Rules of *common honesty*, and make it part of their Christian liberty so to do; of whose Seducement it concerns all that love their *Souls* to beware: and for that purpose let this be laid as a Foundation, *That that Religion or Opinion cannot be of God, which allows men in any wickedness.* *Sunday* I.

5. But though we must not put out this *light* which God hath thus put into our Souls, yet this is not the onely way whereby God hath revealed his will, and therefore we are not to rest here, but proceed to the knowledg of those other things which God hath by other means revealed.

6. The way for us to come to know them is by the SCRIPTURES, wherein are set down those several commands of God which he hath given to be the Rule of our *Duty*. *The light of* SCRIPTURES.

7. Of those, some were given before *Christ* came into the world, such are those precepts we finde scattered throughout the *Old Testament*, but especially contained in the *Ten Commandements*, and that excellent book of *Deuteronomy*; others were given by *Christ*, who added much, both to the *Law* implanted in us by *Nature*, and that of the *Old Testament*, and those you shall find in the *New Testament*, in the several precepts given by him and his *Apostles*, but especially in that *Divine Sermon* on the Mount, set down in the fifth, sixth and seventh Chapters of *S. Matthews* Gospel.

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8. All these should be severally spoke to, but because that would make the discourse very long, and so lesse fit for the *meaner* sort of men, for whose use alone it is intended, I chuse to proceed in another manner: By *summing* all these together, and so as plainly as I can, to lay down, what is now the duty of every *Christian*.

The Three *great branches of* MANS DUTY.

9. This I find briefly contain'd in the words of the Apostle, *Tit.*2.12. *That we should live soberly, righteously, and godly in this present world*; where the word *Soberly* contains our *duty* to our *selves*; *Righteously*, our duty to our *neghbour*, and *Godly*, our *duty* to *God*. These therfore shall be the Heads of my discourse, our DUTY to GOD, our SELVES, and our NEIGHBOUR. I begin with that to *God*, that being the best ground-work whereon to build *both* the other.

Duty to God

10. There are many *parts* of our DUTY to GOD, The *two* chief are these: First to acknowledge him to be *God*; Secondly, to *have no other*; under these are contained all those particulars, which make up our *whole duty* to *God*, which shall be shewed in their order.

Acknowledging him to be God.

11. To *acknowledge* him to be God, is to believe him to be an *infinite glorious Spirit*, that was from *everlasting*, without begining, and shall be to *everlasting*, without end. That he is our *Creator*, *Redeemer*, *Sanctifier*, *Father*, *Son*, *and Holy-Ghost*, one God, *blessed for ever*. That he is subject to no *alterations*, but is *Unchangeable*; that he is no *bodily* sub-

substance, such as our *eyes* may behold, but *spiritual* and *invisible*, whom *no man hath seen, nor can see* as the Apostle tells us, 1 *Tim.* 3. 16. That He is Infinitely *Great* and *Excellent*, beyond all that our *wit* or *conceit* can imagine, that he hath *received* his being from none, and gives *being* to all things. *Sunday* I.

12. All this we are to believe of him in regard of his *Essence* and being: But besides this, he is set forth to us in the *Scripture* by several *Excellencies*, as that he is of *Infinite Goodness, and Mercy, Truth, Justice, Wisdom, Power, All-sufficiency, Majesty*; That he disposes and *governes* all things by his *Providence*; that he *Knowes* all things and is *Present* in all places; these are by *Divines* called the *Attributes* of *God*, and all these we must undoubtingly *acknowledg*, that is, we must *firmly believe* all these *Divine Excellencies* to be in God, and that in the greatest *degree*, and so that they can never cease to be in him, he can never be other then *infinitely Good, Merciful, True*, &c.

13. But the *acknowledging* him for our God signifies yet more then this; it means that we should perform to him all those several parts of *Duty* which belong from a *Creature* to his *God*: What those are I am now to tell you.

14. The first is FAITH, or *Belief*, not only that forementioned of his *Essence* and *Attributes*, but of his *word*, the *believing* most firmly, that all that he saith is perfectly *true*. This FAITH.

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ceſſarily ariſes from that *Attribute*, his *Truth* it being *natural* for us to *believe* what ſoever is ſaid by one of whoſe *Truth* we are confident. Now the *Holy Scriptures* being the *Word* of God we are therefore to conclude, that all that is contained in them is moſt *true*.

Of his Affirmations.

15. The things contained in them are of theſe *four ſorts*: Firſt, *Affirmations*, ſuch are all the *ſtories of the Bible*, when it is ſaid, Such and ſuch things came ſo and ſo to paſs; *Chriſt* was born of a *Virgin*, was laid in a Manger, &c. And ſuch alſo are many points of *Doctrine*, as that there are *three Perſons* in the *God-head*, that *Chriſt* is the *Son of God*, and the like. All things of this ſort thus delivered in *Scripture* we are to believe moſt *true*. And not only ſo, but becauſe they are all *written* for our Inſtruction; we are to conſider them for that purpoſe, that is, by them to lay that *Foundation* of *Chriſtian knowledge* on which we may build a *Chriſtian life*.

Commands

16. The *Second* ſort of things contain'd in the *Scripture*, are the *Commands*, that is, the ſeveral things *enjoyned* us by God to perform: theſe we are to believe to come from him, and to be moſt juſt, and fit for him to *command*: But then this *Belief* muſt bring forth *Obedience*, that what we *believe* thus fit to be done, be indeed done by us; otherwiſe our *belief* that they come from him ſerves but to make us more *inexcuſable*.

Threatnings.

17. Thirdly, The *Scripture* contains threatnings; many *Texts* there are which *threaten*

to them that go on in their sins, the *wrath* of God, and under that are contained all the *punishments* and *miseries* of this *life*, both *spiritual* and *temporal*, and *everlasting* destruction in the *life* to come. Now we are most stedfastly to *Believe*, That these are Gods *threats*, and that they will certainly be performed to every impenitent sinner. But then the use we are to make of this belief, is to keep from those *sins* to which this destruction is threatned, otherwise our belief addes to our guilt, that will wilfully go on in spight of those *threatnings*. *Sunday* I.

18. *Fourthly*, The *Scripture* contains *Promises*, and those both to our *Bodies* and our *Souls*; for our *bodies* there are many *promises* that God will provide for them what he sees necessary; I will name only one, *Mat.*6.33. *Seek ye first the kingdom of God and his righteousness, and all these things*, that is, all outward necessaries, *shall be added unto you*: But here 'tis to be observed, that we must *first seek the kingdom of God and his righteousness*; that is, make it our first and greatest care to *serve* and *obey* him before this *promise* even of *temporal* good things *belongs* to us. To the *soul* there are many and *high promises*, as *first*, that of *present ease* and *refreshment* which we find, *Matth.*11.29. *Take my yoke upon you, and learn of me, and ye shall finde rest to your souls*: But here it is apparent, that before this *rest* belongs to us, we must have *taken on us Christs yoke*, become his *servants* and *Disciples*. *Promises.*

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ciples. *Finally* there are *promiſes* to the *ſoul* even of all the benefits of *Chriſt*; but yet thoſe only to ſuch as perform the *Condition* required; that is, *Pardon* of *Sins* to thoſe that *repent* of them, *Increaſe* of *Grace* to thoſe that diligently make uſe of what they have already, and humbly pray for more; and *Eternal ſalvation* to thoſe that *continue* to their lives end in hearty obedience to his Commands.

19. This *Belief* of the *Promiſes* muſt therefore ſtir us up to perform the *Condition*, and till it do ſo, we can in no reaſon expect any good by them; and for us to look for the benefit of them on other terms, is the ſame mad preſumption that it would be in a Servant to challenge his Maſter to give him a *reward* for having done nothing of his work, to which alone the *reward* was promiſed; you can eaſily reſolve what *anſwer* were to be given to ſuch a *ſervant*, and the ſame are we to expect from God in this caſe: nay further, it is ſure God hath given theſe *Promiſes* to no other *end*, but to *invite* us to *holineſs* of life; yea, he gave his Son, in whom all his *Promiſes* are as it were *ſum'd* up, for this end. We uſually look ſo much at *Chriſts* comming to ſatisfie for us, that we forget this other part of his errand. But there is nothing ſurer, then that the main *purpoſe* of his coming into the world was to plant good life among men.

20. This

30. This is so often repeated in *Scripture*, that no man that considers and *believes* what he reads can doubt of it. *Christ* himself tells us, Mat. 9.13. *He came to call sinners to repentance.* And S. *Peter*, Acts 3.26. tells us, *That God sent his Son Jesus to bless us, in turning every one of us from his iniquities*; for it seems the *turning us from our iniquities* was the greatest special *Blessing* which God intended us in *Christ*. *Sunday* I.

21. Nay, we are taught by S. *Paul*, that this was the end of his very *death* also, *Tit.* 2.14. *Who gave himself for our sins, that he might redeem us from all iniquity, and purifie to himself a peculiar people, zealous of good works.* And again, *Gal.* 1.4. *Who gave himself for us, that he might deliver us from this present evil world*, that is, from the *sins* and ill *customes of the world.* Divers other *Texts* there are to this purpose, But these I suppose sufficient to assure any man of this one great truth, That all that *Christ* hath done for us was directed to this end, the bringing us to *live Christianly*; or in the words of Saint *Paul*, *To teach us, that denying ungodlinesse and worldly lusts, wee should live soberly, righteously and godly in this present world.*

22. Now we know *Christ* is the foundation of all the Promises; *in him all the promises of God are yea, and Amen*, 2 *Cor.* 1.20. And therefore if God gave *Christ* to this end, certainly the *Promises* are

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are to the *same* also. And then how great an abuse of them is it to make them serve for purposes quite contrary to what they were intended, *viz.* To the *encouraging* us in sins, which they will certainly do if we perswade our selves they belong to us how *wickedly* soever we live. The Apostle teaches us another use of them, 2 Cor. 7. 1. *Having therefore these promises, let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.* When we do thus we may justly apply the *promises* to our selves, and with comfort expect our *parts* in them. But till then though these *promises* be of certain *truth*, yet we can reap no *benefit* from them, because we are not the persons to whom they are made, that is, we perform not the *condition* required to give us *right* to them.

23. This is the *Faith* or *Belief* required of us towards the things God hath revealed to us in the *Scripture*, to wit, Such as may answer the *End* for which they were so *revealed*, that is, the bringing us to *good lives*; the bare *believing* the *truth* of them, without this, is no more then the *Devils* do, as *S. James* tells us, Chap. 2. 19. Only they are not so unreasonable as some of us are, for they will tremble, as knowing well this *Faith* will never do them any good. But many of us go on *confidently*, and doubt not the *sufficiency* of our *Faith*, though we have not the least *fruit of obedience* to approve it by; let such

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hear S. *James*'s judgment in the point, Ch. 2. 26. As *the body without the spirit is dead, so Faith if it have not works is dead also.* *Sunday* I.

24. A *second Duty* to God is HOPE, that is, a *comfortable* expectation of these *good* things he hath promised. But this, as I told you before of *Faith*, must be such as agrees to the nature of the *promises*, which being such as *requires* a *condition* on our part, we can *hope* no further then we make that good; or if we do, we are so far from performing by it this *duty of Hope*, that we commit the great sin of *Presumption*, which is nothing else but *hoping* where God hath given us no *ground* to *hope*: on this every man doth that hopes for pardon of sins and eternal life, without that *repentance* and *obedience* to which alone they are *promised*; the true *hope* is that which *purifies* us: S. *John* saith, 1 Epist. 3. 5. *Every man that hath this hope purifieth himself, even as he is pure*; that is, it makes him leave his sins and earnestly endeavour to be holy as *Christ* is, and that which doth not so, how confident soever it be, may well be concluded to be but that *hope* of the *Hypocrite* which *Job* assures us shall *perish*. HOPE. *Presumption.*

25. But there is another way of *transgressing* this *Duty*, besides that of *Presumption*, and that is by *Desperation*, by which I mean not that which is ordinarily so called, *viz.* the *Despairing* of *mercy*, so long as we continue in our sins, for that is but *just* for us to do: But I mean such a *desperation* as makes us give *Despair.*

over

Sunday I. over endeavour, that is, when a man that sees he is not at the present such a one, as the *promises* belong to, concludes, he can never become such, and therefore neglects all duty, and goes on in his sins. This is indeed the sinful *despairation*, and that which if it be continued in, must end in destruction.

26. Now the work of hope is to prevent this, by setting before us the *generality* of the *promises*, that they belong to all that will but perform the *condition*. And therefore though a man have not hitherto performed it, and so hath yet no right to them, yet *hope* will tell him, that that right may yet be gained, if he will now set heartily about it. It is therefore strange folly for any man, be he never so sinful, to give up himself for lost, when if he will but change his course, he shall be as certain to partake of the *promises* of mercy as if he had never gone on in those former sins.

27. This *Christ* shews us in the parable of the *Prodigal*, *Luke* 15. where wee see that Son, which had run away from his Father, and had consumed the *portion* given him, in *riotous living*, was yet upon his *return* and *repentance* used with as much kindness by the *Father*, as he that had never offended, nay with higher and more passionate expressions of love. The intent of which Parable was only to shew us how graciously our *heavenly Father* will receive us, how great soever our former sins have bin, if

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we shall return to him with true sorrow for what is past, and sincere obedience for the time to come; nay so acceptable a thing is it to God, to have any sinner return from the error of his ways, that there is a kinde of *triumph* in *heaven* for it, *there is joy in the presence of the Angels of God, over one sinner that repenteth*: *Luke* 15. 10. And now who would not rather chuse by a *timely repentance*, to bring *joy* to *heaven*, to *God* and his *holy Angels*, then by a sullen *desperation* to please *Satan* and his *accursed spirits*; especially when by the former we shall gain endlesse happiness to our selves, and by the latter as endless torments. *Sunday* I.

28. A *Third Duty* to *God* is LOVE; there are *two* common Motives of *love* among men. the one the *goodness* and *excellency* of the person; the other his *particular kindness*, and *love* to us; and both these are in the *highest* degree in God. Love and Motives.

29. First he is of *infinite goodness*, and *excellency* in himself; this you were before taught to *believe* of him, and no man can doubt it, that considers but this one thing, that there is nothing good in the world, but what hath received all its *goodness* from God: His goodness is as the *Sea*, or *Ocean*; and the goodness of all *creatures*, but as some *small streams*, flowing from the Sea; now you would certainly think him a mad man, that should say the *Sea* were not greater Gods excellency.

then

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then some little brook; and certainly it is no less *folly* to suppose that the *goodness* of God doth not as much (nay *infinitely* more) *exceed* that of all *creatures*. Besides the *goodness* of the *creature* is *imperfect* and mixt with much evil; but his is *pure* and entire, without any such *mixture*. He is perfectly *Holy*, and cannot be tainted with the least *impurity*, neither can he be the *Author* of any to us, for though he be the cause of all the goodness in us, he is the cause of none of our *sins*. This *S. James* expressly tells us, Chap. 1. 13. *Let no man say when he is tempted, He is tempted of God; for God cannot be tempted with evil, neither tempteth he any man.*

His Kindness *to us.*

30. But *secondly*, God is not only thus good in himself, but he is also wonderful *good*; that is, kind and *merciful* to us; we are made up of two parts, a *Soul* and a *Body*, and to each of these God hath expresst infinite mercy & tenderness. Do but consider what was before told you of the SECOND COVENANT, & the *mercies* therein offered, even *Christ* himself & all his *benefits*, and also that he offers them so *sincerely* and *heartily* that no man can miss of *enjoying* them but by his own *default*. For he doth most really and affectionately desire we should embrace them and live; as appears by that solemn Oath of his, Ezc. 33. 11. *As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his ways and live*: wherein he adds this passionate expression, *turn ye, turn ye from your evil ways*

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for why will ye die? To the same purpose you may read *Ezek.* 18. Consider this, I say, and then surely you cannot but say, He hath great *kindness* to our *souls*. Nay, let every man but remember with himself the many calls he hath had to *repentance* and *amendment*; sometimes *outward*, by the *Word*, sometimes *inward*, by the secret whispers of Gods *Spirit* in his heart, which were only to woe and intreat him to avoid *Eternal misery*, and to accept of *Eternal happiness*; let him, I say, remember these, together with those many other means God hath used towards him for the same end, and he will have reason to confess Gods *kindness*, not only to *mens souls* in *general*, but to his own in *particular*. *Sunday* I.

31. Neither hath he been wanting to our *Bodies*, all the *good things* they enjoy, as *health*, *strength*, *food*, *raiment*, and what ever else concernes them, are meerly his *gifts*; so that indeed it is impossible we should be ignorant of his *mercies* to them, all those *outward* comforts and *refreshments* we daily enjoy, being continual *effects* and *witnesses* of it, and though some enjoy more of these then others, yet there is no person but enjoyes so much in one kinde or other, as abundantly shews Gods *mercy* and kindness to him in respect of his *Body*.

32. And now surely you will think it but reasonable we should *Love* him, who is in all respects thus *Lovely*: Indeed this is a *duty* so generally acknowledged, that if you should

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ask any man the question, whether he love God or no, he would think you did him great wrong to doubt of it; yet for all this, it is too plain, that there are very few, that do indeed *love* him, and this will soon be proved to you by examining a little, what are the *common effects* of *love*, which we bear to men like our selves, and then trying, whether we can shew any such *fruits* of our love to *God*.

Fruit of Love. Desire of pleasing.

33. Of that sort there are *divers*, but for shortness I will name but two. The *first* is a *Desire of pleasing*, the *second* a *Desire of enjoying*. These are constantly the *Fruits* of *Love*. For the *first*, 'tis known by all, that he that loves any person, is very desirous to approve himself to him, to do whatsoever he thinks will be pleasing to him; and according to the degree of *love*, so is this desire more or less; where we love *earnestly*, we are very earnest and careful to *please*. Now if we have indeed that *love* to *God* we pretend to, it will bring forth this fruit, we shall be careful to please him in all things. Therefore as you judge of the *tree by its fruits*, so may you judg of your *love* of *God*, by this *fruit* of it; nay indeed this is the way of tryal, which *Christ* himself hath given us, *Jo.* 14. 15. *If ye love me keep my commandements*; and *S. John* tell us, 1 *Ep.* 5. 3. *That this is the love of God, that we walk after his commandements*, and where this one proof is wanting, it will be impossible to testifie our loue to God.

34. But it must yet be farther considered, that

that this *love* of *God* must not be in a low or weak degree, for besides that the *Motives* to it, his *excellency* and his *kindness* are in the *highest*; the same *Commandment* which bids us *love God*, bids us *love him with all our heart, and with all our strength*, that is, as much as is *possible* for us, and *above* any thing else. And therefore to the fulfilling of this *Commandement*, it is necessary we *love* him in that *degree*; and if we do so, then certainly we shall have not onely some slight and faint endeavours of *pleasing*, but such as are most *diligent* and *earnest*, such as will put us upon the most painful and costly duties, make us willing to forsake our own *ease*, *goods*, *friends*, yea, *life* it self, when we cannot keep them without *disobeying* God. *Sunday* I.

35. Now examine thy self by this; hast thou this fruit of love to shew? doest thou make it thy constant and greatest care to keep Gods Commandments? to obey him in all things? earnestly labouring to *please* him to the utmost of thy power, even to the forsaking of what is dearest to thee in this world? if thou dost, thou maist then truly say thou lovest God. But on the contrary, if thou wilfully continuest in the breach of many, nay, but of any one command of his, never deceive thy self, for the love of God abides not in thee. This will be made plain to you, if you consider what the *Scripture* saith of such, as that they are *enemies to God by their wicked works*, Col. 1. 21. That the *carnal* minde (and such is e-

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very one that continues *wilfully in ſin*) is *enmity with God*, Rom. 8. 7. That he that *ſins wilfuly tramples under foot the Son of God, and doth deſpight unto the Spirit of Grace*, Heb. 10. 29. and many the like. And therefore unleſs you can think *enmity*, and *trampling*, and *deſpight* to be *fruits of love*, you muſt not believe you *love* God, whileſt you go on in any wilful diſobedience to him.

Deſire of Enjoying.

36. A *Second fruit* of *Love*, I told you, was *deſire* of *Enjoying*. This is conſtantly to be ſeen in our *love* to one another. If you have a friend whom you intirely *love*, you deſire his *converſation*, wiſh to be alwayes in his *company*: and thus will it alſo be in our *love* to God if that be as great and hearty as this.

37. There is a *twofold Enjoying of God*, the one *Imperfect* in this life, the other more *Perfect* and compleat in the life to come; that in this life is that *converſation*, as I may call it, which we have with God in his *Ordinances*, in *Praying*, and *Meditating*, in *Hearing* his *Word*, in *Receiving* the *Sacrament*, which are all intended for this purpoſe, to bring us into an intimacy and familiarity with God by *ſpeaking* to him, and *hearing* him *ſpeak* to us.

38. Now if we do indeed love God, we ſhall certainly hugely value and deſire thoſe wayes of *converſing* with him, it being all that we can have in this life; it will make us with *David* eſteem *one day in Gods Courts better then a thouſand*, Pſal. 84. 10. We ſhall be glad

glad to have these *opportunities* of approaching to him as often as it is possible, & be careful to use them *diligently*, to that end of *uniting* us still more to him; yea we shall come to these *Spiritual* exercises with the same *chearfulness* we would go to our *dearest friend*. And if indeed we do thus it is a good proof of our *Love*. *Sunday* I.

39. But I fear there are not many have this to shew for it, as appears by the common *backwardness* and unwillingness of men to come to these; and their *negligence*, and heartlessness when they are at them; and can we think that God will ever own us for *lovers* of him, whilest we have such *dislikes* to his company, that we will never come into it but when we are *drag'd* by *fear* or *shame* of men or some such worldly Motive? It is sure you would not think that man *loved* you, whom you perceived to shun your *company*, and to be loath to come in your *sight*. And therefore be not so unreasonable as to say, *You love God*, when yet you desire to keep as far from him as you can.

40. But besides this, there is another *Enjoyment* of God, which is more perfect and *compleat*, and that is our *perpetual* enjoying of him in heaven, where we shal be for ever *united* to him, and enjoy him not now and then only for *short* spaces of time, as we do here, but *continually* without *interruption*, or breaking off. And certainly if we have that *degree* of *love to God* we ought, this cannot but be most

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earnestly desired by us so much, that we shall think no *labour* too great to compass it. The *seven years* that *Jacob* served for *Rachel. Gen.* 29.20. *seemed to him but a few dayes for the love that he had to her:* & surely if we have *love* to *God* we shall not think the service of our whole *lives* too *dear a price* for this full *Enjoyment* of him, nor esteem all the *Enjoyments* of the world worth the looking on in comparison thereof.

41. If we can truly tell our selves we do thus long for this enjoyment of God, we may believe we *love* him. But I fear again there are but few that can thus approve their *love*. For if we look into mens *lives*, we shall see they are not generally so *fond* of this *Enjoyment*, as to be at any pains to purchase it. And not only so, but it is to be doubted, there are many who if it were put to their *choice*, whether they would live *here* alwayes to enjoy the *profit* and pleasure of the *world*, or go to *heaven* to *enjoy* God, would, like the children of *Gad* and *Reuben*, set up their rest on this side *Jordan*, *Num.* 32. and never desire that heavenly *Canaan*; so close do their affections cleave to things *below*, which shews clearly they have not made God their *treasure*, for then according to our *Saviours* Rule, *Mat.* 6. 21. their heart would be with him. Nay, further yet; it is too plain that many of us set so little *value* on this *Enjoying* of God, that we *prefer* the *vilest* and *basest* sins before him, and chuse to *Enjoy* them, though by it we utterly lose our parts in Him, which is the case of e-

very man that continues wilfully in thoſe ſins. *Sunday* I.

42. And now I fear, according to theſe Rules of *Trial*, many that *profeſs* to *love God*, will be found not to do ſo. I conclude al with the words of S. *John* 1 *Ep.* 3. 18. Which though ſpoken of the love of our *brethren*, is very fitly appliable to this love of God, let *us not love in word, neither in tongue, but in deed and in truth.*

43. A *Fourth duty* to God is FEAR; this a- FEAR.
riſes from the *conſideration* both of his *Juſtice* & his *Power*; his *Juſtice* is ſuch, that he will not *clear the wicked*, & his *Power* ſuch, that he is able to inflict the ſoreſt puniſhments upon them; and that this is a reaſonable cauſe of *fear*, *Chriſt* himſelf tells us, *Mat.* 10. 18. *Fear him which is able to deſtroy both body and ſoul in hell.* Many other places of *Scripture* there are, which commend to us this duty, as *Pſ.* 2. 11. *Serve the Lord with fear: Pſal.* 34. 9. *Fear the Lord ye that be his Saints. Pro.* 9. 10. *The fear of the Lord is the beginning of wiſdom*, and divers the like; and indeed all the threatnings of wrath againſt ſinners, which we meet with in the *Scripture*, are only to this end, to work this *fear* in our hearts.

44. Now this fear is nothing elſe, but ſuch an awful regard of God, as may keep us from offending him. This the wiſe man tells us, *Pro.* 16. 17. *The fear of the Lord is to depart from evil*: ſo that none can be ſaid truly to *fear* God, that is not thereby withheld from *ſin*; & this is but anſwerable to that common fear we have towards man; who ever we know may hurt us, we will beware of *provoking*, & therefore if we be not as

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wary of *displeasing* God, it is plain we *fear* men more then we do him.

The folly of fearing Men more then God.

45. How great a madness this is, thus to *fear men* above *God*, will soon appear if we compare what man can do to us with that which God can. And *first*, it is sure, it is not in the power of man (I might say *Devils* too) to do us any *hurt* unless God *permit* and suffer them to do it: so that if we do but keep him our friend, we may say with the Psalmist, *The Lord is on my side, I fear not what man can do unto me.* For let their malice be never so great, he can restrain and keep them from hurting us, nay, he can change their mindes toward us, according to that of the wise man, Prov. 16.7. *When a mans wayes please the Lord, he maketh even his enemies to be at peace with him.* A notable example of this we have in *Jacob*, *Gen.* 32. who when his brother *Esau* was coming against him as an enemy, God wonderfully turned his heart, so that he met him with all the *expressions* of *brotherly kindness*, as you may read in the next Chapter.

46. But *secondly*, suppose men were left at liberty to do thee what mischief they could; alas, their power goes but a little way, they may perhaps rob thee of thy *goods*, it may be they may take away thy *liberty* or thy *credit*, or perchance thy *life* too, but that thou knowest is the utmost they can do. But now God can do all this when he pleases, and that which is *infinitely* more, his vengeance reaches

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even beyond death it ſelf, to the eternal mi- *Sunday*
ſery both of *Body* and *Soul* in *hell*; in compa- I.
riſon of which, death is ſo inconſiderable, that we are not to look upon it with any dread. *Fear not them that kill the body, and after that have no more that they can do*, ſaith Chriſt, *Luke* 12.4. And then immediately adds, *But I will forewarn you whom ye ſhall fear, fear him which after he hath killed hath power to caſt into hell, yea, I ſay unto you, Fear him.* In which words the compariſon is ſet between that *greateſt* ill we can ſuffer from man, the loſs of *life*, and thoſe ſadder *evils* God can inflict on us; and the *latter* are found to be the onely *dreadful* things, and therefore God only to be *feared*.

47. But there is yet one thing farther conſiderable in this matter, which is this, It is poſſible we may tranſgreſs againſt men and they not know it: I may perhaps *ſteal* my *neighbours goods*, or defile his *wife*, and keep it ſo cloſe that he ſhall not ſuſpect me, and ſo never bring me to puniſhment for it; but this we cannot do with God, he knows all things, even the moſt ſecret thoughts of our hearts; and therefore though we commit a ſin never ſo cloſely, he is ſure to finde us, and will as ſurely, if we do not timely repent, puniſh us eternally for it.

48. And now ſurely it cannot but be *confeſt*, that it is much ſafer *diſpleaſing* men, then God; yet alas our *practice* is as if we *believed* the *direct* contrary, there being nothing more ordinary with us then for the *avoiding* of

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ſome preſent danger we fear from men, to ruſh our ſelves upon the *indignation* of God. And thus it is with us, when either to ſave our *eſtates*, or *credits*, or our very *lives*, we commit any *ſin*, for that is plainly the chuſing to provoke God, rather then man.

49. But God knowes this caſe of *fear* of *men* is not the only one wherein we venture to diſpleaſe him, for we commit many ſins, to wch we have none of this temptation, nor indeed any other, as for inſtance that of *Common Swearing*, to which there is nothing either of pleaſure, or profit to invite us. Nay, many times, we, who ſo *fear* the miſchiefs that other men may do to us that we are ready to buy them off with the greateſt ſins, do our ſelves bring all thoſe very miſchiefs upon us, by ſins of our own chuſing. Thus the careleſs *Prodigal robs* himſelf of his *eſtate*, the *Deceitful* & *Diſhoneſt* man, or any that lives in open *notorious ſin*, *deprives* himſelf of his *credit*, and the *Drunkard* & *Glutton* brings *diſeaſes* on himſelf, to the *ſhortning* his life. And can we think we do at all *Fear God*, when that fear hath ſo little power over us, that though it be backt with the many preſent *miſchiefs* that attend upon *ſin*, it is not able to keep us from them? ſurely ſuch men are far from fearing God, that they rather ſeem to defie him, reſolve to provoke him, whatſoever it coſt them, either in this world or the next. Yet ſo unreaſonably partial are we to our ſelvs, that even ſuch as theſe will pretend to this fear: you may examine multitudes of the moſt groſs ſcandalous ſinners, before you

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shall meet with one that will acknowledge he fears not God. It is strange it should be possible for men thus to cheat themselves; but however, it is certain we cannot deceive God, he will not be *mockt*, and therefore if we will not now so *fear* as to *avoid sin*, we shall one day *fear* when it will be too late to *avoid punishment*. *Sunday* L.

50. A *Fist Duty* to God, that of TRUSTING in him, that is, *depending* and *resting* on him: and that is *First* in all *dangers*, *Secondly* in all *wants*. We are to rest on him in all our *dangers* both *Spiritual* and *Temporal*. Of the first sort, are all those *Temptations*, by which we are in *danger* to be *drawn* to *sin*. And in this respect he hath *promised*, that if we *resist the Devil he shall flie from us*, *Jam.* 4.7. Therefore our duty is *first* to *pray* earnestly for Gods grace to enable us to overcome the *temptation*, and *Secondly*, to set our selves manfully to combate with it, not yielding or giving consent to it in the least degree; and whilst we do thus, we are *confidently* to rest upon God, that his *grace* will be *sufficient* for us that he will either remove the *temptation*, or *strengthen* us to *withstand* it. TRVST. *In all spiritual dangers.*

51. *Secondly*, in all outward & *Temporal Dangers*, we are to *rest* upon him, as knowing that he is *able* to deliver us, and that he will do so if he see it *best* for us, & if we be such to whom he hath *promised* his *protection*, that is, such as truly *fear* him. To this purpose we have many *promises* in *Scripture*, *Ps.* 34.7. *The Angel of the Lord tarrieth round about them that fear him, and delivereth them*: & *Ps.* 34.20. *The Lord delivereth* *In all Temporal.*

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the ſoules of his Saints, and all that put their truſt in him ſhall not be deſtitute; and divers the like. And alſo we have many examples, as that of the *three children* in the Furnace, *Daniel* 3. That of *Daniel* in the *Lions Den*, *Daniel* 6. And many others; all which ſerve to teach us this one leſſon, that if we go on conſcionably in performing our duty, we need not he diſmayed for any thing that can befall us, for the God whom we ſerve, *is able to deliver us.*

Not ſeek to deliver our ſelves by any Sin.

52. Therefore in all *dangers*, we are *firſt* humbly to *pray* for his aid, and then to *reſt* our ſelves *cheerfully* on him; and aſſuring our ſelves that he will give ſuch an *iſſue* as ſhall be moſt for our *good*. But above all things, we muſt be ſure to *fix* our *dependence wholly* on him, and not to *relie* on the *creatures* for *help*, much leſs muſt we ſeek to *deliver* our ſelves by any unlawful means; that is, by the *committing* of any *ſin*; for that is like *Saul*, 1 *Samuel* 28.7. to go to the *Witch*, that is, to the *Devil* for help; ſuch courſes do commonly *deceive* our hopes at the preſent, and inſtead of *delivering* us out of our *ſtreights*, plunge us in greater, and thoſe much more uncomfortable ones, becauſe then we want that which is the only ſupport, Gods *favour* and aid which we certainly forfeit when we thus ſeek to reſcue our ſelves by any *ſinful* means. But ſuppoſing we could by ſuch a way certainly free our ſelves from the *preſent danger*, yet alas we are far from having *gained* ſafety by it,

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we have only removed the *danger* from that which was leſs conſiderable, and brought it upon the moſt precious part of us, our *Souls*; like an *unskilful Phyſician*, that to remove a pain from the *finger* ſtrikes it to the *heart*; we are therefore groſly miſtaken when we think we have plaied the good *Husband* in ſaving our *Liberties* or *Eſtates*, or *Lives* themſelves by a ſin; we have not ſaved them but madly *overbought* them, laid out our very *Souls* on them: And *Chriſt* tells us how little we ſhall gain by ſuch bargains, *Mat.*17.26. *What is a man profited if he ſhall gain the whole world and loſe his own ſoul?* Let us therefore reſolve never to value any thing we can poſſeſs in this world at ſo high a rate, as to keep it at the price of the leaſt ſin, but when ever things are driven to ſuch an iſſue, that we muſt either part with ſome, perhaps all our worldly poſſeſſions, nay life it ſelf or elſe commit a *ſin*, let us then remember, that this is the *ſeaſon* for us to perform that great and excellent duty of *taking up the Croſs*, which we can never ſo properly do in this caſe, for our bearing of that which we have no poſſible way of *avoiding*, can at moſt be ſaid to be but the *carrying* of the *Croſs*, but then only can we be ſaid to *take it up*, when having a means of eſcaping it by a ſin, we rather chuſe to endure the *Croſs* then commit the *Sin*, for then it is not laid on us by any unavoidable neceſſity, but we willingly *chuſe* it; and this is *highly* acceptable with God, yea, withal ſo ſtrictly re- *Sunday* I.

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quired by him, that if we fail of performing it, when we are put to the *tryal*, we are not to be accounted followers of *Christ*, for ſo himſelf hath expreſly told us, *Mat.*16.24. *If any man come after me, let him deny himſelf, and take up his Croſs and follow me*; and ſo again, *Mark* 8.34. It were therefore a good point of *Spiritual Wiſdom* for us, ſometimes by ſome *lower degrees* of *ſelf-denyal*, to fit our ſelves for this *greater*, when we ſhall be called to it; we know he that expects to run a *Race* will beforehand be often *breathing* himſelf, that he may not be foil'd when he comes to run for the *prize*; in like manner 'twil be fit for us, ſometimes to *abridge* our ſelves ſomewhat of our *lawful* pleaſure, or eaſe, or profit, ſo that we may get ſuch a *maſtery* over our *ſelves*, as to be able to renounce all, when our obedience to God requires it.

In all wants ſpiritual.

53. And as we are thus to *Truſt* on God for *deliverance* from danger, ſo are we likewiſe for *ſupply* of our *wants*; and thoſe again are either *Spiritual* or *Temporal*: our *Spiritual want* is that of his *Grace* to inable us to *ſerve* him, without which we can do nothing; and for this we are to depend on him, provided, we neglect not the means, which are *Prayer*, and a *Careful uſing* of what he hath already beſtowed on us: For then we have his *promiſe* for it, *he will give the holy Spirit to them that ask it*, *Luke* 11.13. And *unto him that hath ſhall bee given*, *Mat.*25.29. that is, *To him that hath made a good uſe of that grace, he hath already*,

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God will give more. We are not therefore to *affright* our ſelves with the *difficulty* of thoſe things God requires of us, but *remember* he commands nothing which he will not *enable* us to perform, if we be not *wanting* to our ſelves. And therefore let us ſincerely do *our* parts, and *confidently* aſſure our ſelves God will not fail of *his*. *Sunday* I.

54. But we have likewiſe *Temporal* and *Bodily* wants, and for the *ſupply* of them we are likewiſe to *rely* on him. And for this alſo we want no *Promiſes*, ſuppoſing us to be of the number of them to whom they are made, that is, Gods faithful Servants: *They that fear the Lord lack nothing*, Pſal. 34. 9. & *v.* 10. *They that ſeek the Lord ſhall want no manner of thing that is good*: Again, Pſal. 33. 18, 19. *Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy, to deliver their ſouls from death, and to feed them in time of famine.* Examples alſo we have of this, as we may ſee in the caſe of *Eliah*, and the *poor Widow*, 1 *Kings* 17. And many others. Temporal wants.

55. We are therefore to look up to him for the proviſion of all things neceſſary for us, according to that of the *Pſalmiſt*, *The eyes of all wait upon thee, O Lord, and thou giveſt them meat in due ſeaſon.* And our Saviour hath taught us to *pray* for our *daily bread*; thereby teaching us that we are to live in *continual dependance* upon God for it. Yet I mean not by this, that we ſhould ſo expect it from God,

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God, as to give up our ſelves to *idleneſs* and expect to be fed by *Miracles*. No, our honeſt *induſtry* and labour is the meanes by which God *ordinarily* gives us the *neceſſaries* of this life; and therefore we muſt by no means *neglect* that. He *that will not labour, let him not eat*, ſayes the Apoſtle, 2 *Theſſ.* 3. 10. And we may believe God will pronounce the ſame *ſentence*, and ſuffer the *ſlothful* perſon to *want* even neceſſary food. But when we have faithfully uſed our own *endeavour*, then we muſt alſo look up to God for his bleſſing on it, without which it can never *proſper* to us. And having done thus, we may comfortably *reſt* our ſelves on his *Providence* for ſuch a meaſure of theſe *outward* things as he ſees fitteſt for us.

56. But if our *condition* be ſuch that we are not able to *labour*, and have no other means of bringing in the *neceſſaries* of life to our ſelves, yet even then we are *chearfully* to reſt upon God, believing that he who *feeds* the *Ravens*, will by ſome means or other, though we know not what, *provide* for us ſo long as he pleaſes we ſhall continue in this world, and never in any caſe *torment* our ſelves with *carking* and *diſtruſtful* thoughts; but as the Apoſtle, 1 *Pet.* 5. 7. *Caſt all our care on him who careth for us.*

57. This is earneſtly preſt by our *Saviour*, *Matth.* 6. where he abundantly ſhewes the *folly* of this ſin of *diſtruſt*. The place is a moſt excellent one, and therefore I ſhall ſet it

it down at large, Verſe 25. *Therefore, I ſay unto you, take no thought for your life, what you ſhall eat, or what you ſhall drink; neither for your body, what you ſhall put on; is not the life more then meat, and the body then raiment? Behold the fowls of the air, for they ſow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better then they? Which of you by taking thought can adde one cubit to his ſtature? And why take ye thought for raiment? conſider the Lilies of the field how they grow, they toil not, neither do they ſpin, and yet I ſay unto you, that even Solomon in all his glory was not arayed like one of theſe. Wherefore if God ſo clothe the graſs of the field, which to day is, and to morrow is caſt into the Oven, ſhall he not much more clothe you, O ye of little faith? Therefore take no thought, ſaying, What ſhall we eat? or what ſhall we drink? or wherewithal ſhall we be clothed? (for after all theſe things do the Gentiles ſeek) for your heavenly Father knoweth that ye have need of all theſe things: But ſeek ye firſt the Kingdom of God and his righteouſneſs, and then all theſe things ſhall be added unto you. Take therefore no thought for to morrow, for the morrow ſhall take thought for the things of it ſelf, ſufficient unto the day is the evil thereof.* I might adde many other texts to this purpoſe, but this is ſo *full* and *convincing* that I ſuppoſe it needleſs. Sunday I.

58. All therefore that I ſhall ſay more concerning this *duty*, is to put you in minde of the great *The benefits of truſting on God.*

Sunday I.

great *benefits* of it; as *first*, that by his *trusting* upon God, you *engage* and *binde* him to *provide* for you. *Men*, you know, think themselves highly *concern'd* not to *fail* those that depend and *trust* upon them; and certainly God doth so much more. But then *secondly*, there is a great deal of *ease* and quiet in the *practice* of this *duty*; it delivers us from all those *carkings* and *immoderate* cares which *disquiet* our *minds*, break our *sleep*, and *gnaw* even our very *heart*. I doubt not but those that have felt them, need not be told they are *uneasie*. But then me thinks that *uneasiness* should make us forward to embrace the means for the *removing* of them, and so we see it too often doth in *unlawful* ones; men will *cheat*, and *steal*, and *lie*, and do any thing to deliver themselves from the *fear* of *want*. But alas, they commonly prove but *deceitful* remedies; they bring Gods curse on us, and so are more likely to *betray* us to *want*, then to keep us from it. But if you desire a certain and *unfailing* cure for *cares*, take this of *relying* upon God.

59. For what should cause that man to fear *want* that knowes he hath one that cares for him, who is *All-sufficient*, and will not suffer him to want what is fit for him. If a *poor* man had but a *faithful promise* from a *wealthy* person that he would never suffer him to *want*, it is sure he would be highly cheered with it, and would not then think fit to be as carking as he was before, and yet a mans promise may fail

fail us, he may either grow *poor* and not be *able*, or he may prove *false* and not be *willing* to make good his word. But we know God is subject neither to impoverishing nor deceit. And therefore how vile an injury do we offer to him if we dare not trust as much upon his *promise* as we would that of a *man*? yea, and how great a mischief do we do our selves by loading our mindes with a multitude of vexatious and tormenting cares, when we may so securely *cast our burden upon God*? I conclude this in the words of the Apostle, *Phil.* 4. 6. *Be careful for nothing, but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God.* *Sunday* I.

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PARTITION II.

Of HUMILITY, *Of Submiſsion to Gods Will in reſpect of Obedience, Of Patience in all ſorts of ſufferings, and of* HONOUR *due to God in ſeveral wayes, in his Houſe, Poſſeſſions, his Day, Word, Sacraments, &c.*

HUMILITY

§. 1. A *SIXTH* Duty to God is HUMILITY, that is, ſuch a ſenſe of our own *meanneſſe* and his *excellency*, as may work in us *lowly* and *unfeigned ſubmiſſion* to him: This *Submiſſion* is twofold; *firſt*, to his *Will*, *ſecondly*, to his *Wiſdom*.

Submiſſion to Gods will in reſpect of obedience.

2. The *ſubmiſſion* to his *Will* is alſo of two ſorts, the *ſubmiſſion* either of *obedience* or *patience*, That of *obedience* is our ready *yielding* our ſelves up to *do* his *Will*, ſo that whe-

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God hath by his *command* made known to us what his *pleaſure* is, *chearfully* and *readily* to ſet about it. To enable us to this, *humility* is exceeding neceſſary; for a *proud* perſon is of all others the unapteſt to *obey*, and we ſee men never pay an *obedience* but where they acknowledge the perſon commanding to be ſome way above them. And ſo it is here, if we be not throughly perſwaded that God is infinitely *above* us, that we are *vileneſs* and nothing in compariſon of him, we ſhall never pay our due *obedience*. *Sunday* II.

3. Therefore if ever you mean to obey intirely (as you muſt if ever you mean to be *ſaved*) get your hearts poſſeſt with the *ſenſe* of that great unſpeakable *diſtance* that is between God and you. Conſider him as he is a God of *infinite Majeſty* and *glory*, and wee poor *worms* of the earth; he *infinite* in *power*, able to do all *things*, and we able to do *nothing*, not ſo much as to make one *hair white or black*, as our Saviour ſpeaks, *Mat.* 5. 36. He of *infinite purity* and *holineſs*, and we *polluted* and *defiled*, wallowing in all kinde of *ſins* and *uncleanneſs*; he *unchangeable* and *conſtant*, and we ſubject to *change* and alteration every minute of our lives. He *Eternal* and *Immortal*, and we frail *mortals*, that when ever he *taketh away our breath we die, and are turned again to our duſt*, Pſal. 104. 29. Conſider all this, I ſay, and you cannot but acknowledge a wide *difference* between God and man, and therefore may well cry out with *Job*, after hee *The great diſtance between God and us.*

Sunday II.

had approach't so near to *God*, as to discern somewhat of his *excellency*, *Job* 42.5, 6. *Now mine eye seeth thee, wherefore I abhor my self and repent in dust and ashes.*

The unworthiness of our best work.

4. And even when this *Humility* hath brought us to *obedience* it is not then to be cast off, as if we had no further use of it; for there is still great use, nay *necessity* of it, to keep us from any *high conceits* of our performances, which if we once entertain, it will blast the best of them, and make them utterly *unacceptable* to God; like the *strictness* of the *Pharisee*, which when once he came to boast of, the *Publican* was preferred before him, *Luke* 18. The best of our works are so full of infirmity and pollution, that if we compare them with that perfection, and purity, which is in God, we may truly say with the *Prophet*, *All our righteousnesses are as filthy rags*, *Isaiah* 64.6. And therefore to pride our selves in them, is the same madness, that it would be in a beggar, to brag of his apparel when it is nothing but vile rags, and tatters. Our Saviours precept in this matter must alwayes be remembred, *Luke* 17.10. *When you have done all those things which are commanded you, say, We are unprofitable servants*; if when we have done all, we must give our selves no better a title, what are we then to esteem our selves, that are so far from doing any considerable part, of what we are *commanded*? Surely that worser name of *sloathful* and *wicked servant*, *Matth.* 25.26.

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we have no reaſon to think too *bad* for us, *Sunday* II.

5. A *Second* ſort of *Submiſſion* to his *will*, is that of *Patience*; this ſtands in *ſuffering* his *will*, as that of obedience did in acting it, and is nothing elſe, but a *willing* and quiet yielding to whatever *afflictions* it pleaſes God to lay upon us. This the forementioned *humility* will make eaſie to us; for when our hearts are throughly poſſeſt with that *reverence and eſteem of God*, it will be impoſſible for us to grudge or murmure at whatever he does. Wee ſee an inſtance of it in Old *Elie*, 1 *Sam.* 3. Who after he had heard the ſad threatnings of *God* againſt him, of the *deſtruction* of his *family*, the loſs of the *Prieſthood*, the cutting off *both his ſons in one day*, which were all of them afflictions of the heavieſt kinde, yet this one conſideration, that it *was the Lord*, inabled him calmly and quietly to yield to them; ſaying, *Let him do what ſeemeth him good*, *Verſe* 18. The ſame effect it had on *David*, in his *ſuffering*, *Pſam* 39. 9. *I was dumb, I opened not my mouth becauſe thou didſt it*: *God doing* it *ſilenced* all *murmurings* and *grumblings* in him. And ſo muſt it do in us, in all our *afflictions*, if we will indeed *approve* our *humility* to God. Submiſſion *in reſpect of* Patience.

6. For ſurely you will not think that *child* hath due humility to his *parent*, or that *ſervant* to his *Maſter*, that when they are corrected, ſhall flie in the *Father* or *Ma-*

Sunday II.

ſters face. But thus do we whenever we grudge and repine at that which God layes upon us. But beſides the want of Humility in our ſo doing, there is alſo a great want of *juſtice* in it; for God hath, as we are his creatures, a Right to do with us what he will, and therefore for us to reſiſt that *right* of his, is the *higheſt injuſtice* that can be; nay farther, it is alſo the greateſt *folly* in the world, for it is only our good that God aims at in afflicting us; that heavenly Father is not like our earthly ones, who ſometime correct their children only to ſatisfie their own angry humour, not to do them good. But this is ſubject to no ſuch frailties, *he doth not afflict willingly, nor grieve the children of men*, Lam. 3. 33. They are our ſins, which do not only give him juſt cauſe, but even force and neceſſitate him to puniſh us. He carries to us the bowels and affections of the tendereſt Father: now when a Father ſees his childe *ſtubborn* and *rebellious*, and running on in a courſe that will certainly undo him, what greater act of Fatherly kindneſs can he do then chaſten and correct him, to ſee if by that means he may amend him; nay indeed he could not be ſaid to have true kindneſs to him if he ſhould not. And thus it is with God when he ſees us run on in *ſin*, either he muſt leave off to love us, and ſo leave us to our ſelves to take our own courſe, and that is the *heavieſt curſe* that can befall any man; or elſe if he continue to *love* us, he muſt *correct* and *puniſh* us to bring

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us to *amendment*. Therefore when ever he strikes, we are in all reason, not only *patiently* to lie under his *rod*, but (as I may say) kiss it also; that is, be very *thankful* to him, that he is *pleased* not to *give us over to our own hearts lusts*, Psal. 18. 12. but still continue his *care* of us, sends *afflictions*, as so many *messengers* to call us home to himself. You see then how *gross a folly* it is to *murmure* at those *stripes*, which are meant so graciously; it is like that of a *froward patient*, which reproaches and reviles the *Physician* that comes to cure him, and if such a one be left to die of his *disease*, every one knows whom he is to *thank* for it. *Sunday* II. *Thankfulness for Gods Corrections.*

7. But it is not only quietness, no nor thankfulness neither under *afflictions*, that is the full of our Duty in this matter; we must have *fruitfulness* also, or all the rest will stand us in no stead. By *fruitfulness* I mean the bringing forth that, which the *afflictions* were sent to work in us; *viz.* the *amendment* of our *lives*. To which purpose in time of *affliction* it is very necessary for us to call our selves to an *account*, to *examine* our hearts and lives, and *search* diligently, what *sins* lie upon us, which *provoked* God thus to smite us, and whatsoever we find our selves guilty of, humbly to *confess* to *God* and immediately to forsake for the rest of our time. *Fruitfulnes under them.*

8. All I shall adde concerning this duty of *patience*, is, that we are as much bound to it in one sort of *sufferings*, as another, whether our *suffering* be so immediately from *Gods* *In all sorts of sufferings.*

Sunday II.

hand, that no creature hath any thing to doe in it, as *ſickneſs*, or the like; or whether it be ſuch, wherein *men* are the *inſtruments* of *afflicting* us. For it is moſt ſure, when any man doth *us* hurt, he could not do it, without *Gods permiſſion*, and *ſufferance*, and God may as well make them the inſtruments of puniſhing us, as do it more directly by himſelf; and it is but a counterfeit patience, that pretends to *ſubmit* to God, and yet can bear nothing from men; we ſee *holy Job*, who is ſet forth to us as a *pattern of true patience*, made no ſuch *difference* in his *afflictions*, he took the loſs of his *Cattel*, which the *Chaldeans* and *Sabeans* rob'd him of, with the very ſame *meekneſs*, with which he did that, which was conſumed by *fire from heaven*. When therefore we ſuffer any thing from men, be it never ſo unjuſtly in reſpect of them, we are yet to confeſs it moſt juſt in reſpect of God, and therefore in ſtead of looking upon them with *rage* and *revenge*, as the common cuſtome of the world is, we are to look up to God, acknowledge his juſtice in the affliction, begging his pardon moſt earneſtly for thoſe ſins, which have provoked him to ſend it, and *patiently* and *thankfully* bear it, till he ſhall ſee fit to remove it; ſtill ſaying with *Job*, *bleſſed be the name of the Lord*.

Submiſſion to Gods Wiſdome.

9. But I told you, *Humility* contained in it a *ſubmiſſion* not only to his *Will*, but alſo to

to his *Wiſdome*; that is, to acknowledge him infinitely Wiſe, and therefore that whatever he doth is beſt and fitteſt to be done. And this we are to *confeſſe* both in his *commands*, and in his *diſpoſing* and *ordering* of things: *Firſt*, whatſoever he commands us either to *believe* or *do*, we are to *ſubmit* to his *Wiſdome* in both, to *believe* whatever he *bids* us *believe*, how *impoſſible* ſoever it ſeems to our *ſhallow* underſtandings, and to do whatever he *commands* us to do, how contrary ſoever it be to our *fleſhly Reaſon* or humour, and in both to *conclude*, that his *Commands* are moſt fit and *Reaſonable* however they appear to us. *Sunday* II. *In his Commands.*

10. *Secondly*, We are to *ſubmit* to his *Wiſdome* in reſpect of his *Diſpoſal* and *Ordering* of things; to *acknowledge* he diſpoſes all things moſt *Wiſely*, and that not only in what concerns the *world* in *general*, but alſo in what concernes every one of us in *particular*; ſo that what condition ſoever he put us in, we are to aſſure our ſelves it is that which is *beſt* for us, ſince he *chuſes* it for us who cannot erre. And therefore never to have impatient deſires of any thing in this world, but to leave it to God to fit us with ſuch an *eſtate* and *condition* as he ſees beſt for us, and there let us quietly and *contentedly* reſt; yea, though it be ſuch as of all others we ſhould leaſt have *wiſht* for our ſelves. And this ſurely cannot but appear very reaſonable to any that hath *humility*; *In his Diſpoſals.*

Sunday II. *mility*; for that having taught him, that God is *infinitely wise*, and he very *fooliſh*, he can never doubt but that it is much more for his good that God ſhould *chuſe* for him, then he for himſelf; even as it is much more for the childes good to have the parent *chuſe* for it, then to be left to thoſe *filly choices* it would make for its ſelf. For how many times would it cut, and burn, and miſchief it ſelf if it might have every thing it *deſires*? And ſuch children are we, we many times *eagerly deſire* thoſe things which would undoe us if wee had them. Thus many times wee wiſh for *Wealth*, and *Honour*, and *Beauty*, and the like, when if we had them they would only prove *ſnares* to us, we ſhould be drawn into *ſin* by them. And this God, who knowes all things, ſees, though we do not, and therefore often denies us thoſe things which he ſees will tend to our miſchief, and it is his abundant mercy that he doth ſo. Let us therefore when ever we be *diſappointed* of any of our aims and wiſhes, not only *patiently* but *joyfully* ſubmit to it, as knowing that it is certainly *beſt* for us, it being choſen by the unerring *wiſdom* of our heavenly *Father*.

HONOVR. II. A *ſeventh* Duty to God is HONOR, that is, the *paying* him ſuch a *reverence* and *reſpect* as belongs to ſo great a *Majeſty*. And this is either *inward* or *outward*. The *inward* is the *exalting* him in our *hearts*, having alwayes the higheſt and moſt excellent eſteem of him. The outward is the *manifeſting* and ſhewing forth

forth that *inward*; and that is the firſt *general* in the *whole* courſe of our lives, the living like men that do indeed carry that high *eſteem* of God. Now you know if we bear any ſpecial *Reverence* but to a *Man*, we will be careful not to do any *foul* or baſe thing in his *preſence*, and ſo if we do indeed *honour* God, we ſhall *abhor* to do any *unworthy* thing in his ſight. But God ſees all things, and therefore there is no way to *ſhun* the doing it in his *ſight* if we do it at all; therefore if we do thus *reverence* him, we muſt never at any time do any *ſinful* thing. *Sunday* II.

12. But beſides this *general* way of *honouring* God, there are many *particular acts* by which we may *honour* him, and thoſe *acts* are divers, according to the ſeverall *particulars* about which they are exerciſed. For we are to pay his *honour* not only *immediately* to himſelf, but alſo by a due *eſtimation* and account of all thoſe things that neerly *relate* or belong to him. Thoſe are eſpecially ſix; *firſt*, his *Houſe*, *ſecondly*, his *Revenue* or *income* (as I may ſay) *thirdly*, his *Day*, *fourthly*, his *Word*, *fifthly*, his *Sacraments*, and *ſixthly*, his *Name*; and every one of theſe is to have ſome degree of our *Reverence* and *Eſteem*. *Several wayes of honouring God.*

13. *Firſt*, his *Houſe*, that is, the *Church*, which being the place ſet apart for his *publick* worſhip, we are to look on it, though not as *Holy* in reſpect of it ſelf, yet in reſpect of its uſe, and therefore muſt not *prophane* it by imploying it to uſes of our own. This *Chriſt* *In his Houſe.*

hath

Sunday II.

hath taught us by that act of his, *Matth.* 21. 12. in driving the buyers and sellers out of the Temple, saying, *My house is called the house of prayer*: And again, *John* 2.16. *Make not my Fathers house a house of Merchandize.* By which it is clear, *Churches* are to be used onely for the services of God, and we are to make that the only end of our *coming* thither, and not to come to *Church* as to a *Market*, to make *bargains* or dispatch *businesses* with our neighbours, as is too common among many. But when ever thou entrest the *Church*, remember that it is the *House* of *God*, a place where hee is in an *especial* manner *present*, and therefore take the counsel of the Wise man, *Eccles.* 5. 1. and *keep thy foot when thou goest into the house of God*; that is, behave thy self with that *godly* awe and *reverence* which belongs to that great *Majesty* thou art before. Remember that thy business there is to *converse* with God, and therefore shut out all thoughts of the *world*, even of thy most *lawful businesses*, which though they be allowable at another time, are here *sinful*. How fearfull a guilt is it then to entertain any such thoughts as are in themselves wicked? It is like the *treason* of *Judas*, who pretended indeed to come to kisse his *Master*, but brought with him a *band of Souldiers* to apprehend him, *Mat.* 26. We make shew in our coming to Church, of *serving* and *worshiping* God, but we bring with us a

train

train of his enemies to provoke and *despite* him. This is a wickedness that may outvie the *profaneness* of these dayes, in turning *Churches* into *Stables*; for *sinfull* and *polluted* thoughts are much the worst sort of *beasts*. *Sunday* II.

14. The *second* thing to which respect belongs, is his *Revenue* or *income*; that is, whatsoever is his *peculiar possessions*, set apart for the maintenance of those that attend his *service*; those were the *Priests* in time of the *Law*, and *Ministers* of the *Gospel* now with us. And what ever is thus set apart, we must look on with such *respect* as not to dare to turn it to any *other* use. Of this sort some are the *free-will-offerings* of men, who have sometimes of their *own* accord given some of their *Goods* or *Lands* to this *Holy* use; and whatsoever is so given, can neither by the person that gave, nor any other be taken away without that great sinne of *Sacriledge*. *His possessions.*

15. But besides these, there was among the *Jews*, and hath alwayes been in all *Christian* Nations, something allotted by the *Law* of the Nation for the support and maintenance of those that attend the *service* of God. And it is but just and necessary it should be so, that those who by undertaking that *Calling* are taken off from the wayes of gaining a *livelyhood* in the world, should be provided for by them whose *souls* they watch over. And therefore it is most reasonable, which the Apostle

Sunday II.

poſtle urges in this matter, 1 *Cor.*9.11. *If we have ſown unto you ſpiritual things, is it a great thing if we ſhall reap your carnal things?* That is, it is moſt unreaſonable for men to grudge the beſtowing a few *carnal* things, the outward neceſſaries of this *temporal* life, on them from whom they receive *ſpiritual things*, even *inſtruction* and *aſſiſtance* towards the *obtaining* of an *eternal* life.

The great ſin of Sacrilege.

16. Now whatſoever is thus appointed for this uſe, may by no means be imployed to any other. And therefore thoſe *Tithes* which are here by *Law* allotted for the maintenance of the *Miniſtry*, muſt by no means be kept back; nor any tricks or ſhifts uſed to avoid the *payment* either in *whole* or in *part*. For firſt, it is certain, that it is as truly *theft* as any other robbery can be, *Miniſters* having right to their *tithes* by the ſame *Law* which gives any other man right to his *eſtate*. But then *ſecondly*, it is another manner of robbery then we think of; it is a *robbing of God*, whoſe *Service* they were given to maintain, and that you may not doubt the truth of this, it is no more then God himſelf hath ſaid of it, *Mal.*3.8. *Will a man rob God? yet ye have robbed me; yet ye ſay, Wherein have we robbed thee? in tithes and offerings.* Here it is moſt plain that in Gods account the withholding *tithes* is a *robbing* of him. And if you pleaſe you may in the next verſe ſee what the gains of this robbery amounts to, *Ye are curſed with a curſe*: A curſe is all is gotten by it; and common experience ſhewes us that

that *GODS vengeance* doth in a remarkable manner purſue this ſin of *Sacriledge*, whether it be that of withholding *tithes*, or the other of Seizing on thoſe *poſſeſſions*, which have been voluntarily conſecrated to God. Men think to enrich themſelves by it, but it uſually proves directly contrary; this *unlawful* gain becomes ſuch a Canker in the eſtate, as often eats out even that we had a *juſt* title to. And therefore if you love (I will not ſay your ſouls, but) your eſtates, preſerve them from that danger by a ſtrict care never to meddle with any thing ſet a part for God. *Sunday* II. *The puniſhment.*

17. A *Third* thing, wherein we are to expreſſe our *Reverence* to God; is the *hallowing* of the *times*, ſet apart for his *ſervice*. He who hath given all our time, requires ſome part of it to be paid back again, as a rent or *tribute* of the whole. Thus the *Jews* kept holy the *ſeventh day*: and we *Chriſtians* the *Sunday*, or *Lords day*; the *Jews* were in their *Sabbath* eſpecially to remember the *Creation* of the World, and we in ours, the *Reſurrection* of *Chriſt* by which a way is made for us into that better world we expect hereafter. Now this Day thus ſet apart, is to be imployed in the *Worſhip* and *Service* of *God*, and that *firſt* more *ſolemnly* and *publickly* in the *Congregation*, from which no man muſt then abſent himſelf without a *juſt* cauſe: and *Secondly*, privately at home, in praying with, and inſtructing our families, or elſe in the yet more private duties of the cloſet, a mans own *private prayers*, *reading* *The times for his ſervice.* Lords day.

Sunday II. *Reading*, *Meditating*, and the like.

And that we may be at leisure for these, *Rest* from all worldly business is commanded; therefore let no man think that a *bare rest* from *labour* is all that is required of him on the *Lords day*, but the time which he saves from the *works* of his *calling*, he is to lay out on those *spiritual duties*. For the *Lords Day* was never ordained to give us a pretence for idleness, but only to change our employment from wordly to heavenly, much less was it meant that by our *rest* from our callings we should have more time free to bestow upon our sins, as too many do, who are more *constant* on that day at the *Alehouse* then the *Church*. But this *Rest* was commanded, *first*, to *shadow* out to us that *Rest* from *sin* which we are bound to all the *dayes of our lives*. And *secondly*, to take us off from our *worldly business*, and to give us time to attend the *service* of God and the need of our *souls*.

18. And surely if we rightly consider it, it is a very great benefit to us that there is such a *set time* thus weekly returning for that purpose. We are very intent and busie upon the *world*, and if there were not some such time appointed to our hands, it is to be doubted we should hardly allot any our selves. And then what a starved condition must these poor souls of ours be in, that shall never be afforded a meal? whereas now there is a *constant diet* provided for them every *Sunday*, if wee will conscionably imploy

it, may be a *festival* day to them, may bring them in such *spiritual* food, as may *nourish* them to eternal life. We are not to look on this day with *grudging*, like those in *Amos* 8.5. Who ask, *When will the Sabbath be gone, that we may set forth wheat?* As if that time were utterly *lost*, which were taken from our *worldly* business. But we are to consider it, as the *gainfullest*, as the *joyfullest* day of the week, a day of *harvest*, wherein we are to lay up in *store* for the *whole* week, nay for our *whole* lives. *Sunday* II.

19. But besides this of the weekly *Lords* day, there are other times, which the *Church* hath set apart for the *remembrance* of some *special mercies of God*, such as the *Birth* and *Resurrection* of *Christ*, the *Descent* of the *Holy Ghost*, and the like; and these *dayes* we are to keep in that manner which the *Church* hath ordered, to wit in the *solemn worship* of *God*, and in particular *thanksgiving* for that *special blessing* we then remember. And surely whoever is truly *thankful* for those rich *mercies*, cannot think it too much to set apart some *few dayes* in a *year* for that purpose. *The Feasts of the Church.*

But then we are to look that our *Feasts* be truly *spiritual*, by imploying the day thus *holily*, and not make it an *occasion* of *intemperance* and *disorder* as too many, who consider nothing in *Christmas* and other good times, but the *good cheers* and *jollity* of them. For that is doing *despight*, in stead of *honour* to *Christ*, who came to bring all *purity* and

Sunday II. ſoberneſs into the world, and therefore muſt not have that coming of his remembred in any other *manner*.

20. Other dayes there are alſo ſet a part in *memory* of the *Apoſtles*, and other *Saints*, wherein we are to give *hearty* thanks to *God*, for his *graces* in them; particularly, that they were made *inſtruments* of *revealing* to us *Chriſt Jeſus*, and the way of *ſalvation*, as you know the *Apoſtles* were by their *Preaching* throughout the *World*. And then farther, we are to meditate on thoſe *Examples* of holy life, they have given us, and ſtir up our ſelves to the imitation thereof. And whoever does uprightly ſet himſelf to make theſe *uſes* of theſe ſeveral *Holy dayes*, will have cauſe, by the *benefit* he ſhall finde from them, to *thank* and not to *blame* the *Church* for ordering them.

The Faſts. 21. Another ſort of *dayes* there are, which we are likewiſe to *obſerve*, and thoſe are *dayes* of *faſting* and *humiliation*; and whatever of this kinde the *Church* injoynes, whether *conſtantly* at ſet times of the *year*, or upon any *ſpecial* and more ſudden occaſion, we are to obſerve in ſuch manner as ſhe directs; that is not onely a bare *abſtaining* from *meat*, which is only the *bodies puniſhment*; but in *affliction* of our *ſouls*, *humbling* them deeply before *God* in a *hearty* confeſſing, and *bewailing* of our own, and the *nations* ſins, and earneſt *prayer* for *Gods pardon*, and *forgiveneſſe*, and for the turning away of thoſe *judgements*, which the

ſins have called for: But above all, in *turning our ſelves from our ſins, looſing the bands of wickedneſs*, as *Iſaiah* ſpeaks, Chap. 58. 6. and exerciſing our ſelves in *works* of *mercy*, *dealing our bread to the hungry*, and the like, as it there followes. *Sunday* II.

22. *Fourthly*, we are to expreſſe our *reverence* to *God*, by *honouring* his *Word*; and this we muſt certainly do, if we do indeed *honour* him; there being no ſurer ſigne of our deſpiſing any perſon, then the ſetting light, by what he *ſayes* to us; as on the contrary, if we *value* One, every word he ſpeaks will be of *weight* with us. Now this *Word* of *God* is expreſly contained in the *holy Scriptures*, the *Old* and *New Teſtament*, where he ſpeaks to us, to ſhew us his *Will* and our duty. And therefore to this *Word* of his, we are to bear a wonderful reſpect, to look upon it, as the *rules* by which we muſt frame all the actions of our life; and to that end to *ſtudy* it much, to read in it as often as we can, if it may be, never to let a *day* paſs us without *reading* or *hearing* ſome part of it read. *Gods Word.* *The holy Scriptures.*

23. But then that is not all: We muſt not only *read*, but we muſt mark what we read, we muſt diligently *obſerve*, what *duties* there are which God commands us to perform, what *faults* they are, which God there charges us not to *commit*, together with the *rewards promiſed* to the one, and the *puniſhment threatned* to the other. When we have thus marked, we muſt lay them up in our *memory*, not

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ſo *looſely* and *careleſly* that they ſhall *preſently drop* out again; but we muſt ſo faſten them there by often thinking and meditating on them, that we may have them ready for our *uſe*. Now that *uſe* is the directing of our *lives*; and therefore when ever we are tempted to the *committing* of any evil, we are then to call to minde this is the thing which in ſuch a *Scripture* is *forbidden* by God, and all his vengeances threatned againſt it; and ſo in like manner when any opportunity is offered us of doing good, to remember, this is the *duty* which I was *exhorted* to in ſuch a *Scripture*, and ſuch *glorious rewards* promiſed to the doing of it; and by theſe conſiderations *ſtrengthen* our ſelves for *reſiſting* of the *evil* and *performance* of the *good*.

24. But beſides this of the *written* Word, it hath pleaſed God to provide yet further for our inſtruction by his *Miniſters*, whoſe *Office* it is to teach us Gods *Will*, not by ſaying any thing *contrary* to the *written* Word (for whatſoever is ſo, can never be Gods *Will*) but by *Explaining* it, and making it *eaſier* to our underſtandings, and then *applying* it to our particular *occaſions*, and *exhorting* and ſtirring us up to the practice of it; all which is the *end* at which *first* their *Catechizing* and then their *Preaching* aimeth. And to this we are to bear alſo a due *reſpect* by giving *diligent* heed thereto, not only being preſent at *Catechizings* and *Sermons*, and either *ſleep* out the time, or think

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of somewhat else, but carefully *marking* what is said to us. And surely if we did but rightly consider, how much it *concerns* us, we should conclude it very *reasonable* for us to do so. *Sunday* II.

25. For *First* as to that of *Catechizing*, it is the laying the *foundation* upon which all *Christian practice* must be built, for that is the teaching us our *duty*, without which it is impossible for us to perform it. And though it is true, that the *Scriptures* are the *Fountains*, from whence this *knowledge* of *duty* must be fetched, yet there are many who are not able to *draw* it from this *Fountain* themselves, and therefore it is absolutely *necessary* it should be thus brought to them by others. *Catechizing.*

26. This *Catechizing* is generally look't on as a thing belonging only to the *youth*, and so indeed it ought, not because the *oldest* are not to learn, if they be *ignorant*, but because all *children* should be so *instructed*, that it should be impossible for them, to be *ignorant* when they come to *years*. And it neerly concernes every *Parent*, as they will free themselves from the *guilt* of their *childrens* eternall undoing, that they be carefull to see them *instructed* in all *necessary* things; to which purpose it will be fit early to *teach* them some *short Catechism*, of which sort none so fit as the *Church Catechism*; yet are they not to rest on these endeavours of their own; but also to call in the *Ministers* help, that he may build them up farther in *Christian knowledge*.

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27. But alas! it is too sure that *parents* have very much neglected this *Duty*, and by that means it is that such multitudes of men and women that are called *Christians*, know no more of Christ or any thing that concerns their own *Souls*, then the meerest *Heathen*.

28. But although it were their *Parents* fault that they were not *Instructed* when they were *young*, yet it is now their own if they remain still *ignorant*; and it is sure it will be their *own ruine* and *misery* if they wilfully continue so. Therefore whoever it be, of what age or condition soever, that is in this *ignorant* estate, or in any such degree of it, that he wants any part of *necessary saving knowledge*, let him as he loves his *soul*, as ever he would escape *eternal damnation*, seek out for *instruction*, and let no fear of *shame* keep any from it: For *first*, it is certain the *shame* belongs only to the wilful continuing in *ignorance*, to which the desire of *learning* is directly *contrary*, and is so far from a *shameful*, that it is a most *commendable* thing, and will be sure to be so accounted by all *wise* and good men. But *secondly*, suppose some *prophane*, *senseless* people should deride it, yet sure that *shame* were in all reason to be undergone *joyfully* rather then venture on that *confusion of face* which will at the day of *judgement* befal those, who to avoid a little *false shame* amongst men, have gone on in a *wilful ignorance* of their duty, which *ignorance* will be so far from *excusing* any sins they shall commit, that it *adds* one great

great and *heavy* ſin to all the reſt, even the *deſpiſing* that *knowledge* which is offered to them. How hainous a ſin that is, you may learn in the firſt Chapter of the *Proverbs*, where *hating knowledge*. v. 29. is ſaid to be the thing that *draws down* thoſe ſad *vengeances* forementioned, even *Gods forſaking* men, *laughing* at their *calamity* in ſtead of *helping* them: Which is of all other conditions in the world the moſt *miſerable*, and ſurely they are *madly* deſperate that will run themſelves into it. *Sunday* II.

29. As for thoſe who have already this *foundation* laid by the *knowledge* of the *grounds* of *Chriſtian* Religion, there is yet for them a farther help provided by *Preaching*. And it is no more then needs, for God knows thoſe that underſtand their duty well enough are too apt to *forget* it; nay, ſometimes by the *violence* of their own *luſts* to *tranſgreſs* it even when they do *remember* it, and therefore it is very uſeful we ſhould be put in minde of it to prevent our *forgetting*, and alſo often *exhorted* and *aſſiſted* to *withſtand* thoſe *luſts* which draw us to thoſe *tranſgreſſions*. And to theſe purpoſes preaching is intended, *firſt*, to warn us to be upon our *guard* againſt our *ſpiritual enemy*, and then to furniſh us with *weapons* for the fight; that is, ſuch means and *helps* as may beſt enable us to beat off *temptations* and get the *victory* over them. *Preaching.*

30. Since therefore this is the end of *Preaching*, we muſt not think we have done our *duty* when we have heard a *Sermon*, though

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never ſo attentively, but we muſt lay it up in our hearts thoſe *inſtructions* and advices we there meet with, and uſe them *faithfully* to that end of *overcoming* our ſins. Therefore when ever thou comeſt to the *Phyſician* of thy *Soul*, do as thou wouldſt with the *Phyſician* of thy *Body*; thou comeſt to him not only to hear him *talk* and tell thee what will *cure* thee, but alſo to do according to his directions; and if thou doſt not ſo here, thou art as vain as he that expects a bare *receipt* from his *Doctor* ſhall *cure* him though he never make uſe of it. Nay, thou art much more vain and *ridiculous*, for that though it do him no good will do him no harm, he ſhall never be the worſe for having been taught a *medicine* though he uſe it not: but in theſe *Spiritual Receipts* it is otherwiſe, if we uſe them not to our *good* they will do us a great deal of *harm*, they will riſe up in *judgement* againſt us, and make our condemnation ſo much the heavier. Beware therefore not to bring that *danger* upon thy ſelf, but when thou haſt heard a *Sermon*, conſider with thy ſelf what *directions* there were in it for enabling thee to eſchew *evil*, or to do *good*. And if there were any thing eſpecially concern'd thine own *boſome* ſin, lay that cloſe to thy heart, and all the week after make it matter of meditation, think of it even whilſt thou art at thy work, if thou wanteſt other time; and not only think of it, but ſet to the *practice* of it, do what thou were adviſed to, for the *ſubduing* ſins and quickning *grace* in thee. Finally, look

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carefully to *practice* the counsel of the Apostle, Jam. 1. 22. *Be ye doers of the Word, not hearers only, deceiving your own souls.* To hope for *good* from the *Word* without doing of it, is, it seems, nothing but a *deceiving* our selves: Let us never therefore measure our *godliness* by the *number* of *Sermons* which we hear, as if the hearing many were the certain mark of a good *Christian*; but by the store of *fruit* we bring forth by them, without which all our *hearing* will serve but to bring us into that heavier portion of *stripes*, which belongs to him that *knows his Masters will and does it not*, Luke 12. 47. But this *reverence* which is due to *Preaching* we must not pay to all that is now a dayes called so, for God knows there are many *false Prophets gone out into the world*, as the Apostle speaks, 1 *John* 4. 1. And now, if ever, is that *advice* of his necessary, *To try the spirits whether they be of God.* But what I have said, I mean only of the *Preaching* of those who *first* have a *lawful calling* to the *Office*, and *secondly* frame their *doctrine* according to the *right rule*, the *written Word* of God. But if any man say, He is not able to *judg* whether the *Doctrine* be according to the *Word* or no, let him at least try it by the *common* known rules of *duty* which he doth understand, and if he find it a *Doctrine* giving men liberty to *commit* those things which are by all acknowledged *sins*, such as *rebellion*, *injustice*, *unmercifulness*, *uncleanness*, or the like, he may conclude, it is utterly *contrary* to God and his *Word*, and

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and then *abhorrence*, and not *reverence* belongs to it.

The Sacraments.

31. *Fifthly*, we are to expreſs our *honouring* of *God* by *Reverencing* his *Sacraments*: thoſe are two; *Baptiſm*, and the *Supper of the Lord*. And this we are to do; *Firſt*, by our high *eſteem* of them; *Secondly*, by our *reverent uſage* of them: we are *firſt* to prize them at a *high* rate, looking on them, as the *inſtruments* of bringing to us the greateſt *bleſſings* we can receive. The *firſt* of them, *Baptiſm*, that enters us into *covenant* with *God*, makes us *members* of *Chriſt*, and ſo gives us right to all thoſe *precious benefits*, that flow from him, to wit, *pardon of ſins*, *ſanctifying grace*, and *heaven* it ſelf, on *condition* we perform our parts of the *Covenant*. And as for the *Lords Supper*, that is not only a *ſigne* and *remembrance* of *Chriſt* and his *death*; but it is actually the *giving Chriſt*, and all the *fruits* of his *death* to every *worthy* receiver; and therefore there is a moſt *high eſtimation*, and *value* due to each of them.

Of Baptiſm.

32. And not only ſo; but in the *ſecond* place we muſt ſhew our *reverence* in our *uſage* of them; and that, *Firſt*, *before*, *Secondly*, *at*, and *Thirdly*, *after* the time of *receiving* them. It is true that the *Sacrament* of *Baptiſm* being now adminiſtred to us, when we are *Infants*, it is not to be expected of us, that we ſhould in our *own perſons* do any thing, either before or at the time of *receiving* it, thoſe performances were ſtrictly required of all perſons, who were

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baptized when they were of *years*. But for us, it ſuffices to give us this right to *Baptiſm*, that we are *born* within the *pale* of the *Church*, that is, of *Chriſtian parents*; and all that is required at that time is what we can only perform by others, they in our ſtead *promiſing* that when we come to *years* we will *perform* our parts of the *Covenant*. But by how much the leſs we are then able to do ſo much, the greater bond lies on us to perform thoſe *after-duties required* of us, by which we are to ſupply the *want* of the former. *Sunday* II.

The vow of Baptiſm.

33. Now if you would know what thoſe *duties* are, look over thoſe *promiſes* which your *Godfathers* and *Godmothers* then made in your name, and you may then learn them. I cannot give you them in a better form then that of our *Churches Catechiſm*, which tells, *That our Godfathers and Godmothers did promiſe and vow three things in our names*; firſt, *that we ſhould forſake the Devil and all his workes, the pomps and vanities of this wicked world, and all the ſinful luſts of the fleſh*. Where, by the *Devil* is meant, *firſt*, the *worſhipping* of all *falſe gods*, which is indeed but *worſhipping the Devil*: A ſin which at the time of *Chriſts* coming into the world was very common, moſt part of *mankinde* then living in that vile *Idolatry*. And therefore when *Baptiſm* was firſt ordained, it was but needful to make the *forſaking* of thoſe *falſe gods* a principal part of the *vow*. And though thoſe *falſe worſhips* are now much rarer, yet there was one ſpe-

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cial part of them, which may be *feared* to be yet too common among us, and that is all sorts of *uncleanneſs*, which though we do not make *Ceremonies* of our *Religion* as the *Heathens* did of theirs, yet the *committing* thereof is a moſt high provocation in Gods eyes, ſuch as drew him to deſtroy whole *Cities* with *fire and brimſtone*, as you may read, *Gen.*19. Nay, the *whole World* with *water*, *Gen.*6. and will not fail to bring down judgments, and ſtrange ones, on any that continue therein; and therefore the *forſaking* them well deſerves to be *look't* on as an eſpecial part of this *promiſe*. Beſides this, all dealing with the *Devil* is here *vowed* againſt, whether it be by *practiſing witchcraft* our ſelves, or conſulting with thoſe that do upon any occaſion whatever, as the *recovery* of our *health*, our *goods*, or whatever elſe; for this is a degree of the former *ſin*, it is the *forſaking* of the Lord, and ſetting up the *Devil* for our *God*, whilſt we go to him in our needs for help.

34. But we alſo *renounce* all the *works* of the *Devil*, and thoſe are either in general all thoſe which the Devil tempts us to, or elſe thoſe particular kinds of ſin which have moſt of his *image* on them; that is, thoſe which he himſelf moſt *practiſes*, ſuch are *pride* (which brought him from being an *Angel of light* to the accurſed condition he is now in) and *lying*; he is, as our Saviour ſaith, *John* 8.44. *A lyar, and the Father of it*; and ſuch alſo are *malice* and *envy*, eſpecially *killing* and *deſtroying* of others, for he was a *murderer from the beginning*, *John* 8.48. But above all there is

nothing wherein we become ſo like him, as in *tempting* and drawing others to ſin, wch is his whole *trade* and *buſineſs*, and if we make it any part of ours, we become like that *roaring Lion, that goes about ſeeking whom he may devour*, 1 Pet. 5. 8. *Sunday* II.

35. The *ſecond* thing we *vow* to *forſake*, is the *pomps and vanities of this wicked world*. By the pomps and vanities there are ſeveral things meant; ſome of them ſuch as were uſed by the *Heathens* in ſome *Unlawful ſports* of theirs, wherein we are not now ſo much concern'd, there being none of them remaining among us: but beſides that, there is meant all *exceſs*, either in *diet*, or *ſports*, or *apparel*, when we keep not thoſe due meaſures, which either by the general rules of *ſobriety*, or the *particular* circumſtances of our *qualities* and *callings* we are bound to. Next, by the *wicked world*, we may underſtand, *firſt*, the *wealth* and *greatneſs* of the *world*, which though we do not ſo totally renounce, that it is unlawful for a Chriſtian to be either rich or great, yet we thus far *promiſe* to *forſake* them, that we will not ſet our hearts upon them, nor either get or *keep* them by the leaſt unlawful means. *Secondly*, by the *wicked world*, we may underſtand the *companies* and *cuſtomes* of the *world*, which ſo far as they are *wicked* we here *renounce*; that is, we *promiſe* never to be drawn by *company* to the *commiſſion* of a ſin, but rather to forſake the moſt *delightful* company then be enſnared by it; nor yet by *cuſtome*, but rather venture the *ſhame* of being thought *ſingular*, ridiculous perſons, walk

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as it were in a path by our ſelves, then put our ſelves into that *broad way that leads to deſtruction*, by giving our ſelves over to any *ſinful cuſtome* how *common* ſoever it be grown. If this part of our *vow* were but throughly conſidered, it would arm us againſt moſt of the *temptations* the world offers us, *company* and *cuſtome* being the two ſpecial *inſtruments* by which it works on us.

36. A *third* thing we renounce, is all the *ſinful* luſts of the *fleſh*; where the *fleſh* is to be underſtood in that ſenſe wherein the *Scripture* often uſes it, for the *fountain* of all *diſordered* affections. For though thoſe *unclean deſires*, which we ordinarily call the *luſts* of the *fleſh* are here meant, yet they are not the *only* things here contained, there being divers other things which the *Scripture* calls the *works of the fleſh*; I cannot better inform you of them then by ſetting down that liſt *S. Paul* gives of them, *Gal.* 5. 19,20,21. *Now the works of the fleſh are manifeſt, which are theſe, adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings, and ſuch like.* This, with thoſe other *deſcriptions*, you will finde ſcattered in ſeveral places of *Scripture*, will ſhew you there are many things contained under this part of your *vow*, the *forſaking* all the *ſinful luſts* of the *fleſh*.

37. The *ſecond* thing our *Godfathers* and *Godmothers* promiſed for us, was, that *we ſhould* be-

believe all the Articles of the Chriſtian faith. Theſe we have ſummed up together in that which we call the *Apoſtles Creed*, which ſince we promiſe to *believe*, we are ſuppoſed alſo to *promiſe* to *learn* them, and that not only the *words*, but likewiſe the *plain ſenſe* of them, for who can *believe* what he either never *heard*, of, or knows not any thing of the meaning of it? Now by this *believing* is meant not only the conſenting to the *truth* of them, but alſo the *living* like them that do *believe*. As for *Example*, our *believing* that *God created* us, ſhould make us live in that *ſubjection* and *obedience* to him which becomes *Creatures* to their *Creator*; the *believing* that *Chriſt Redeemed* us, ſhould make us yield up our ſelves to him as his *purchaſe*, to be diſpoſed wholly by him, and *imployed* only in his *ſervice*. The *believing* a *judgment* to come, ſhould give us care ſo to walk that we may not be *condemned* in it. And our *believing* the *life everlaſting*, ſhould make us *diligent* ſo to imploy our *ſhort* moment of time here, that our *everlaſting* life may be a life of *joy*, not of *miſery* to us. In this manner from all the *Articles* of the *Creed*, we are to draw *Motives* to *confirm* us in all *Chriſtian Practice*, to which end it is that our *learning* and *believing* of them *tends*, and therefore without it we are very far from making good this part of our *vow*, the *believing all the Articles of the Chriſtian faith.* *Sunday* II.

38. The laſt part of our *vow* is, that we *ſhould keep Gods holy Will and Commandments*, and

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and walk in the same all the dayes of our lives. Where by *our keeping of Gods holy will and commandments*, is meant our *doing* of all those things, which he hath made known to us to be his *will* we should perform; wherein he hath given us his *holy Word* to *instruct* us, and *teach* us, what it is that he requires of us, and now he *expects* that we should faithfully do it without *favouring* our selves in the breach of any one of his *commands*. And then in this entire *obedience*, we must walk *all the dayes of our lives*: That is, we must go on in a *constant* course of *obeying God*; not onely fetch some few *steps* in his *wayes*, but walk in them, and that not for some part of our time, but *all the dayes of our lives*, never turn out of them, but go on *constantly* in them, as long as we live in this world.

The strict obligation of this vow of Baptism.

39. Having now thus briefly explained to you this *vow* made at your *Baptism*, all I shall adde concerning it, is only to remember you how nearly you are concern'd in the *keeping* it: and that *first* in respect of *justice*, *secondly*, in respect of *advantage* and *benefit*. That you are in *justice* bound to it, I need say no more, but that it is a *promise*, and you know *justice requires* of every man the *keeping* of his *promise*. But then this is of all other *promises* the most *solemn* and binding, for it is a *vow*; that is, a *promise* made to *God*; and therefore we are not only *unjust*, but *forsworn*, whenever we *break* any part of it.

40. But *secondly* we are also highly con-

cern'd

cern'd to keep it, in reſpect of our own *benefit*. I told you before, That *Baptiſm* entred us into *Covenant* with God; now a *Covenant* is made up of *two* parts, that is, ſomething *promiſed* by the one *party*, and ſomething by the other of the parties that make the *Covenant*. And if one of them break his part of the *Covenant*, that is, perform not what he hath agreed to, he can in no reaſon look that the other ſhould make good his. And ſo it is here, God doth indeed promiſe thoſe benefits before mentioned, and that is his part of the Covenant. But then we alſo undertake to perform the ſeveral things contained in this *vow* of *Baptiſm*, and that is our *part* of it, and unleſs we do indeed perform them, God is not tyed to make good his, and ſo we *forfeit* all thoſe precious benefits and advantages, we are left in that *natural* and *miſerable* eſtate of ours, *children of wrath, enemies to God, and heirs of eternal damnation*. And now what can be the pleaſure that any or all ſins can afford us that can make us the leaſt degree of recompence for ſuch a *loſs*, the *loſs* of Gods *favour* and *grace* here, and the loſs of our own *ſouls* hereafter? for as our Saviour ſaith, *Mark* 8.36. *What ſhall it profit a man if he ſhall gain the whole world and loſe his own ſoul?* yet this mad bargain we make when ever we break any part of this our *vow* of *Baptiſm*. It therefore moſt neerly *concerns* us to conſider ſadly of it, to remember that every *ſin* we commit is a direct breach of this *vow*, and therefore when thou art *tempted* to any *ſin*, ſeem it never ſo

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Sunday II.

light, say not of it as *Lot* did of *Zoar*, Gen. 6. 20. *Is it not a little one?* but consider that what ever it is, thou hast in thy *Baptism vowed* against it, and then be it never so *little* it draws a *great* one at the heels of it, no lesse then that of being *forsworn*, which whoever commits, God hath in the *third Commandement pronounced*, *He will not hold him guiltless.* And that we may the better keep this *vow*, it will be very *useful* often to repeat to our selves the several *branches* of it, that so we may still have it ready in our mindes to set against all *temptations*; and surely it is so excellent a *weapon*, that if we do not either *cast* it aside, or use it very *negligently*, it will enable us, by Gods help, to put to *flight* our *spiritual* adversary. And this is that *reverence* we are to pay to this first *Sacrament*, that of *Baptism*.

PAR-

PARTITION III.

Of the LORDS SUPPER, *of Preparation before, of Duties to be done at the* Receiving *and* afterwards, *&c.*

§. 1. NOW follows the *Reverence* due to the *Sacrament* of the *Lords Supper*; and in this I must follow my first *division*, and set down *first*, what is to be done *before*; *secondly*, *at*, and *thirdly*, *after* the time of *receiving*; for in this *Sacrament* we cannot be excused from any one of these, though in the *former* we are. *The Lords Supper.*

2. And *first*, for that which is to be done *before*, *S. Paul* tells us it is *examination*, 1 *Cor.* 11.28. *But let a man examine himself, and so let him eat of that bread and drink of that cup.* But before I proceed to the *particulars* of this *Examination*, I must in the *general* tell you, that the *special* business we have to do in this *Sacrament*, is to *repeat* and renew that *Cove-* *Things to be done before receiving.* *Examination.*

Sunday III.

nant we make with *God* in our *Baptiſm*, which we having many wayes grievouſly *broken*, it pleaſes *God* in his great mercy to ſuffer us to come to the *renewing* of it in this *Sacrament*, which if we do in *ſincerity* of heart, he hath *promiſed* to *accept* us, and to give us all thoſe *benefits* in this, which he was ready to beſtow in the *other Sacrament*, if we had not by our own fault *forfeited* them. Since then the *renewing* of our *Covenant* is our buſineſs of this time, it followes that theſe three things are neceſſary towards it: *Firſt*, that we underſtand what that *Covenant* is; *Secondly*, that we conſider, what our *breaches* of it have been; and *Thirdly*, that we reſolve upon a *ſtrict* obſervance of it, for the *reſt* of our life. And the *trying* our ſelves in every one of theſe particulars is that *Examination* which is required of us before we come to this *Sacrament*.

3. And *firſt*, we are to *examine* whether we underſtand what this *Covenant* is; this is exceeding neceſſary, as being the *foundation* of both the other, for it is neither *poſſible* to diſcover our *paſt* ſins, nor to ſettle *purpoſes* againſt them for the *future* without it. Let this therefore be your *firſt* buſineſſe, *Try* whether you rightly underſtand what that *Covenant* is which you entred into at your *Baptiſm*, what be the *Mercies* promiſed on Gods part, and the *duties* on yours. And becauſe the *Covenant* made with each of us in *Baptiſm* is only the applying to our *particular*

ticulars, the *Covenant* made by God in Christ with all mankinde in *general*, you are to consider whether you *understand* that; if you do not, you must immediately seek for *instruction* in it. And till you have means of gaining better, look over what is briefly said in the entrance to this Treatise, concerning the SECOND COVENANT, which is the foundation of that *Covenant* which God makes with us in our *Baptism*. And because you will there finde, that obedience to all Gods Commands is the *condition required* of us, and is also that which we expresly *Vow* in our *Baptism*, it is necessary you should likewise know what those *Commands* of God are. Therefore if you finde you are ignorant of them, never be at rest till you have got your self instructed in them, and have gained such a measure of knowledge as may direct you to do that *Whole Duty of Man* which God requires. And the giving thee this instruction is the only aim of *This Book*, which the more ignorant thou art, the more earnestly I shall intreat thee diligently to read. And if thou hast heretofore approacht to this *Holy Sacrament* in utter ignorance of these *necessary* things, bewail thy sin in so doing, but presume not to come again till thou have by gaining this *necessary knowledg* fitted thy self for it; which thou must hasten to do. For though no man must come to the *Sacrament* in such *ignorance*, yet if he wilfully continue in it, that will be no *excuse* to him for keeping from this holy Table. *Sunday* III.

Sunday III.

4. The *second* part of our *Examination* is concerning our *breaches* of this *Covenant*; and here thou wilt finde the use of that *knowledge* I spake of. For there is no way of discovering what our *sins* have been, but by *trying* our actions by that which should be the *rule* of them, the *Law* of God. When therefore thou setteſt to this part of *Examination*, remember what are the ſeveral branches of thy *duty*, and then ask thy own heart in every particular, how thou haſt *performed* it. And content not thy ſelf with knowing in *general*, that thou haſt broken Gods *Law*, but do thy utmoſt to diſcover in what *particulars* thou haſt done ſo. Recall, as well as thou canſt, all the paſſages of thy life, and in each of them conſider what part of that duty hath been *tranſgreſt* by it. And that not onely in the *groſſer* act, but in *word* alſo, nay, even in thy moſt *ſecret thoughts*: For though mans *Law* reaches not to them, yet Gods doth; ſo that whatever he forbids in the act he forbids likewiſe in the *thoughts* and *deſires*, and ſees them as clearly as our moſt *publick acts*. This particular ſearch is exceeding neceſſary; for there is no promiſe of *forgiveneſs* of any ſin but only to him that confeſſeth and *forſaketh* it. Now to both theſe it is neceſſary that we have a *direct* and particular *knowledge* of our ſins. For how can he either *confeſs* his Sin, that *knowes* not his guilt of it? or how can he *reſolve* to *forſake* it, that diſcerns not himſelf to have formerly *cleaved* to it? Therefore we may ſure-

Sins.

Several ſorts.

surely conclude, that this *Examination* is not only *useful* but *necessary* towards a *full* and *compleat repentance*; for he that does not take this *particular* view of his *sins*, will be likely to *repent* but by *halves*, which will never avail him towards his *pardon*; nothing but an entire forsaking of *every evil way*, being sufficient for that. But surely of all other times it concerns us, that when we come to the *Sacrament* our *repentance* be *full* and *compleat*; and therefore this strict search of our *own* hearts is then especially *necessary*. For although it be true, that it is not *possible* by all our *diligence* to discover or remember every sin of our whole *lives*: and though it be also true, that what is so unavoidably hid from us, may be forgiven without any more particular *confession* then that of *Davids*, Psal. 19.12. *Cleanse thou me from my secret faults*; Yet this will be no plea for us if they come to be *secret* onely because we are *negligent* in searching. Therefore take heed of *deceiving* thy self in this *weighty* business, but search thy soul to the *bottom*, without which it is impossible that the wounds thereof should ever be *throughly* cured. *Sunday* III.

5. And as you are to enquire thus narrowly concerning the *several sorts* of sins, so also must you concerning the *degrees* of them, for there are divers *circumstances* which *increase* and heighten the sin. Of this sort there are many, as *first*, when we sin against *knowledge*, that is, when we certainly *know* such a thing

Sunday III.

to be a *ſin*, yet for the preſent *pleaſure* or *profit* (or whatever other motive) adventure of it. This is by Chriſt himſelf adjudged to be a great *heightning* of the *ſin*. *He that knows his Maſters will and doth it not, ſhall be beaten with many ſtripes*, Luke 12.47. *Secondly*, when we ſin with *deliberation*, that is, when we do not fall into it of a *ſudden* ere we are *aware*, but have time to conſider of it, this is another degree of the ſin. But *thirdly*, a yet *higher* is, when we do it againſt the *reſiſtances* and *checks* of our own *conſcience*, when that at the time tells us, This thing thou oughteſt not to do: Nay, layes before us the *danger* as well as the *ſin* of it, yet in ſpight of theſe *admonitions* of *conſcience* we go on and commit the ſin; this is a huge *increaſe* of it, ſuch as will raiſe the leaſt ſin into a moſt *high provocation*. For it is plain, a ſin thus committed muſt be a *wilful* one, and then be the *matter* of it never ſo *light* it is moſt hainous in Gods eyes. Nay, this is a *circumſtance* of ſuch force, that it may make an *indifferent* action, that is in it ſelf no ſin, become one. For though my *conſcience* ſhould erre in telling me ſuch a thing were *unlawful*, yet ſo long as I were ſo *perſwaded*, it were ſin for me to do that thing; for in that caſe my Will *conſents* to the doing a thing which I *believe* to be *diſpleaſing* to *God*, and God (who judges us by our wils, not *underſtandings*) imputes it to me as a ſin as well as if the thing were in it ſelf *unlawful*, and therefore ſurely we may conclude

clude, that any thing which is in it ſelf *ſinful*, is made much more ſo by being *committed* againſt the *checks* of *conſcience*. A *fourth aggravation* of a ſin, is, when it hath been often repeated, for then there is not only the guilt of ſo many more *acts*, but every Act growes alſo ſo much *worſe*, and more inexcuſable. We alwayes judge thus in faults committed againſt our *ſelves*, we can forgive a *ſingle* injury more eaſily then the ſame when it hath been *repeated*, and the oftner it hath been ſo *repeated*, the more hainous we account it. And ſo ſurely it is in faults againſt God alſo. *Fifthly*, the *ſins* which have been *committed* after *vows* and Reſolutions of amendment are yet more grievous; for that contains alſo the breaking of thoſe *promiſes*. Somewhat of this there is in every *wilful* ſin, becauſe every ſuch is a breach of that *vow* we make at *Baptiſm*. But beſides that, we have ſince bound our ſelves by *new vows*, if at no other time, yet ſurely at our *coming* to the *Lords Supper*, that being (as was formerly ſaid) purpoſely to *repeat* our *vow* of *Baptiſm*. And the more of theſe *vows* we have made, ſo much the greater is our *guilt*, if we fall back to any ſin we then renounced. This is a thing very well *worth* weighing, and therefore *examine* thy ſelf particularly at thy approach to the *Sacrament* concerning thy breaches of *former vowes* made at the *Holy Table*. And if upon any other *occaſion*, as *ſickneſs*, *trouble* of minde, or the like, thou haſt at any time made any other, call thy ſelf to a

Sunday III.

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ſtrict account how thou haſt performed them alſo, and remember that every ſin committed againſt ſuch *vows*, is beſides its own *natural* guilt a *Perjury* likewiſe. *Sixthly*, a yet higher ſtep is, when a ſin hath been ſo *often committed* that we are come to a *cuſtome* and *habit* of it: and that is indeed a *high* degree.

6. Yet even of *Habits* ſome are worſe then others, as *firſt*, if it be ſo *confirmed* that we are come to a *hardneſſe* of heart, have no *ſenſe* at all of the ſinne; Or, *ſecondly*, if we go on in it againſt any *extraordinary* means uſed by God to reform us, ſuch as *ſickneſſe*, or any other affliction which ſeems to be ſent on purpoſe for our *reclaiming*. Or *thirdly*, if all *Reproofs* and *Exhortations* either of Miniſters or private friends work not on us, but either make us *angry* at our *reprovers*, or ſets us on *defending* the *ſin*. Or *laſtly*, if this ſinful *habit* be ſo ſtrong in us as to give us a *love* to the ſin, not only in our ſelves but in others, if, as the Apoſtle ſaith, *Rom.* 1. 31. *We do not only do the things, but take pleaſure in them that do them*, and therefore intice and *draw* as many as we can into the ſame *ſins* with us: Then it is riſen to the *higheſt* ſtep of wickedneſs, and is to be look't on as the utmoſt *degree* both of *ſin* and *danger*. Thus you ſee how you are to *examine* your ſelves concerning your *ſins*, in each of which you are to conſider how many of theſe *heightning circumſtances* there have been

been, that ſo you may aright *meaſure* the *hainouſneſs* of them. *Sunday* III.

7. Now the end of this *Examination* is, to bring you to ſuch a *ſight* of your *ſins*, as may truly *humble* you, make you ſenſible of your own *danger*, that have provoked ſo great a *Majeſty*, who is able ſo ſadly to *revenge* himſelf upon you. And that will ſurely even to the moſt carnal heart appear a reaſonable ground of *ſorrow*. But that is not all, it muſt likewiſe bring you to a *ſenſe* and *abhorrence* of your *baſeneſſe*, and *ingratitude*, that have thus offended ſo *good* and *gracious* a *God*, that have made ſuch unworthy and unkind returnes to thoſe *tender* and rich mercies of his. And this conſideration eſpecially muſt melt your hearts into a deep *ſorrow* and *contrition*, the *degree* whereof muſt be in ſome meaſure anſwerable to the *degree* of your ſinnes. And the greater it is, provided it be not ſuch as ſhuts up the *hope* of *Gods Mercy*, the more acceptable it is to God, who hath promiſed not to *deſpiſe a broken and contrite heart*, *Pſalm* 51. 17. And the more likely it will be alſo to bring us to amendment: For if we have once felt what the ſmart of a wounded *Spirit* is, wee ſhall have the leſſe minde to venture upon *ſin* again. *Humiliation*

8. For when wee are *tempted* with any of the ſhort *pleaſures* of ſinne, wee may then out of our owne experience

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Sunday III.

ſet againſt them the ſharp *pains* and *terrors* of an *accuſing conſcience*, which will to any that hath felt them be able infinitely to outweigh them. Endeavour therefore to bring your ſouls to this *melting* temper, to this deep unfeigned *ſorrow*, and that not only for the *danger* you have brought upon your ſelf; for though that be a conſideration which may & ought to work *ſadneſſe* in us, yet where that alone is the *motive* of our *ſorrow*, it is not that *ſorrow* which will avail us for *pardon*; and the reaſon of it is clear, for that ſorrow proceeds only from the *love* of our ſelves, we are *ſorry* because we are like to *ſmart*. But the *ſorrow* of a true *penitent* muſt be joyned alſo with the *love* of God, and that will make us grieve for having *offended* him, though there were no *puniſhment* to fall upon our ſelves. The way then to ſtir up this *ſorrow* in us, is *firſt*, to ſtir up our *love of God*, by repeating to our ſelves the many gracious *acts* of his mercy towards us, particularly, that of his *ſparing* us, and not *cutting* us off in our *ſins*. Conſider with thy ſelf how many and how great *provocations* thou haſt offered him, perhaps in a *continued* courſe of many years *wilful* diſobedience, for which thou mighteſt with perfect *juſtice* have been ere this ſent *quick* into *hell*: Nay, poſſibly thou haſt before thee many examples of leſs *ſinners* then thou art, who have been ſuddenly ſnatcht away in the midſt of their *ſins*. And what cauſe canſt thou give, why thou haſt thus long eſcaped, but only becauſe his

Contrition.

eye

eye hath ſpared thee? And what cauſe of that *ſparing*, but his tender *compaſſions* towards thee, his unwillingneſs that thou ſhould'ſt *periſh?* This conſideration if it be preſt home upon thy *ſoul*, cannot chuſe (if thy heart be not as hard as the *nether Milſtone*) but awake ſomewhat of *love* in thee towards this *gracious*, this *long-ſuffering* God, and that *love* will certainly make it appear to thee, that it is an *evil thing and bitter, that thou haſt forſaken the Lord, Jer.* 2. 19. That thou haſt made ſuch *wretched* requitals of ſo great *mercy*; it will make thee both *aſhamed* and *angry* at thy ſelf that thou haſt been ſuch an *unthankful* creature. But if the conſideration of this one ſort of *mercy Gods forbearance* onely, be ſuch an engagement and help to this *godly ſorrow*, what will then be the multitude of thoſe other *mercies* which every man is able to reckon up to himſelf? and therefore let every man be as *particular* in it as he can, call to minde as many of them as he is able, that ſo he may attain to the greater degree of *true contrition*. *Sunday III.*

9. And to all theſe *endeavours* muſt be added *earneſt prayers to God*, that he by his *holy Spirit* would ſhew you your ſins, and ſoften your hearts, that you may throughly *bewail* and *lament* them.

10. To this muſt be joyned an *humble confeſſion* of ſins to God, and that not only in *general*, but alſo in *particular*, as far as your *memory* of them will reach, and that with all thoſe *heightning* circumſtances of them, which you *Confeſſion.*

Sunday III. you have by the forementioned *examination* discovered. Yea, even *secret* and *forgotten* sins must in *general* be acknowledged, for it is certain there are *multitudes* of such; so that it is necessary for every one of us to say with *David*, *Psal.*19.12. *Who can understand his errors? cleanse thou me from my secret faults.* When you have thus *confest* your sins with this hearty *sorrow*, and sincere *hatred* of them, you may then (and not before) be concluded to feel so much of your *disease*, that it will be seasonable to apply the *remedy*.

Faith. 11. In the *next* place therefore you are to look on him whom *God* hath *set forth to be the propitiation of our sins*, *Rom.*3.25. *Even Jesus Christ, that Lamb of God, who taketh away the sins of the world*, *John* 1.29. And earnestly beg of *God*, that by his most *precious blood* your sins may be washed away; and that God would for his sake be *reconciled* to you. And this you are to believe will surely be done, if you do for the rest of your time *forsake* your sins, and give your selves up sincerely to *obey God* in all his *commands*. But without that, it is vain to hope any benefit from *Christ*, or his sufferings. And therefore the *next* part of your *preparation* must be the setting those *resolutions* of *obedience* which I told you was the *third* thing you were to examine your selves of before your approach to the holy *Sacrament*.

Resolutions of Obedience

12. Concerning the *particulars* of this *resolution*, I need say no more, but that it must *answer* every part, and branch of our *du-*

ly, that is, we must not only in *general resolve* that wee will observe *Gods Commandments*, but we must resolve it for *every* Commandment by it self; and especially where we have found our selves most to have *failed* heretofore, there especially to renew our *resolutions*. And herein it neerly concerns us to look that these resolutions be *sincere*, and *unfeigned*, and not only such *slight* ones as people use out of *custome* to put on at their coming to the *Sacrament*, which they never think of keeping *afterwards*. For this is a certain truth, that whosoever comes to this *holy Table* without an *entire hatred* of every *sin*, comes *unworthily*; and it is as sure, that he that doth entirely *hate* all sin, will *resolve* to *forsake* it; for you know *forsaking* naturally follows *hatred*, no man willingly abides with a thing or person he *hates*. And therefore he that doth not so resolve, as that God the searcher of *hearts* may *approve* it as *sincere*, cannot be supposed to *hate* sin, and so cannot be a *worthy* receiver of that *holy Sacrament*. Therefore try your resolutions throughly, that you *deceive* not your selves in them, it is your own great *danger*, if you do; for it is certain you cannot deceive God, nor gain *acceptation* from him by any thing which is not perfectly *hearty* and *unfeigned*. *Sunday* III.

13. Now as you are to *resolve* on this *new obedience*, so you are likewise to *resolve* on the meanes, which may assist you in the *performance* of it. And therefore consider in every *Of the means.*

Sunday III. every duty, what are the *means* that may help you in it, and resolve to make use of them, how *uneasie* soever they be to your flesh; so on the other side consider what things they are, that are likely to *lead* you to sin, and resolve to *shun* and avoid them: this you are to do in respect of all *sins* whatever, but especially in those, whereof you have *formerly* been guilty. For there it will not be hard for you to find by what *steps* and *degrees* you were drawn into it, what *company*, what occasion it was that *ensnared* you, as also to what sort of *temptations* you are apteſt to *yield*. And therefore you must particularly fence your self against the *sin*, by avoiding those *occasions* of it.

14. But it is not enough that you *resolve* you will do all this hereafter, but you must instantly set to it, and begin the course by *doing* at the *present* whatsoever you have opportunity of doing. And there are several things, which you may, nay, must do at the *present*, before you come to the *Sacrament*.

Present renouncing of sin.

15. As first you must cast off every *sin*, not bring any one *unmortified* lust with you to that *Table*, for it is not enough to purpose to cast them off afterwards, but you must then actually do it by with-drawing all *degrees* of love and *affection* from them; you must then give a *bill* of *divorce* to all your *old beloved sins*, or else you are no fit way to be *married* to *Christ*. The reason of this is clear; For the *Sacrament* is our *spiritual* nourishment; now before we can receive *spiritual nourishment*

we must have *spiritual life* (for no man gives *food* to a *dead* person) But whosoever continues not only in the *act*, but in the *love* of any one known *sin*, hath no *spiritual life*, but is in *Gods* account no better then a dead *carkass*; and therefore cannot receive that *spiritual food*. It is true, he may *eat* the *bread*, and *drink* the *wine*, but he receives not *Christ*; but in stead of him, that which is most *dreadful*; the Apostle will tell you what, 1 *Cor.* 11.29. *He eats and drinks his own damnation.* Therefore you see how great a necessity lies on you thus actually to put off *every sin*, before you come to this Table. *Sunday* III.

16. And the same *necessity* lies on you for a *second* thing to be done at this time, and that is the putting your soul into a *heavenly* and *Christian temper*; by possessing it with all those *graces* which may render it *acceptable* in the eyes of *God*. For when you have turned out *Satan* and his *accursed* train, you must not let your soul lie *empty*; if you do, *Christ* tells you, *Luke* 11.26. He will *quickly return again, and your last estate shall be worse then your first*. But you must by earnest prayer invite into it the *holy Spirit*, with his *graces*, or if they be in some *degree* there already, you must pray that he will yet more fully *possess* it, and you must quicken and *stir* them up. *Imbracing vertue.*

17. As for *example*, you must *quicken* your *humility*, by considering your many and great *sins*; your *Faith*, by *meditating* on *Gods promises* to all *penitent* sinners; your *love* to *God* *Quickning of graces.*

Sunday III. by considering his *mercies*, especially those remembred in the *Sacrament*, his giving Christ to die for us: and your *love* to your *neighbour*, nay, to your *enemies*, by considering that great example of his *suffering* for us that were enemies to him. And it is most particularly required of us when we come to this *Table* that we copy out this *patern* of his in a perfect *forgiveneſſe* of all that have *offended* us; and not only *forgiveneſſe*, but such a *kindneſſe* also as will expreſs it self in all *offices* of *love* and *friendſhip* to them.

Charity. 18. And if you have formerly so quite forgot that blessed example of his, as to do the direct contrary, if you have done any *unkindneſſe* or *injury* to any person, then you are to seek *forgiveneſſe* from him; and to that end, *first*, *acknowledge* your fault, & *secondly Reſtore* to him, to the utmost of your power, whatsoever you have *deprived* him of, either in *goods* or *credit*. This *Reconciliation* with our brethren is absolutely *neceſſary* towards the making any of our *services* acceptable with *God*, as appears by that *precept* of Christ, *Matth.* 5. 23, 24. *If thou bring thy gift to the Altar, and there remembreſt that thy brother hath ought againſt thee, leave there thy gift before the Altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift*. Where you see, that though the gift be already at the *Altar*, it must rather be left there *unoffered* then be *offered* by a man that is not at perfect *peace* with his neigh-

neighbour. And if this *charity* be so necessary in all our *services*, much more in this, where by a joynt partaking in the same *holy mysteries*, we signifie our being *united* and *knit* not only to Christ our *head*, but also to each other, as *fellow-members*. And therefore if we come with any *malice* in our *hearts*, we *commit* an act of the highest *Hypocrisie* by making a *solemn* profession in the *Sacrament* of that *charity* and *brotherly* love, whereof our hearts are quite void. *Sunday III.*

19. Another most necessary grace at this time is that of *devotion*, for the *raising* whereof we must allow our selves some time to *withdraw* from our *worldly* affairs; and wholly to set our selves to this business of *preparation*, one very speciall part of which *preparation* lyes in raising up our *souls* to a *devout* and *heavenly* temper. And to that it is most necessary that we cast off all thoughts of the *world*, for they will be sure as so many clogs to hinder our souls in their *mounting* towards heaven. A special *exercise* of this devotion is *Prayer*, wherein we must be very frequent and earnest at our coming to the *Sacrament*, this being one great *instrument* wherein we must obtain all those other graces required in our *preparation*. Therefore be sure this be not omitted; for if you use never so much *endeavour* besides, and leave out this, it is the going to work in your *own strength* without looking to God for his *help*, and then it is impossible you should *prosper* in it: *For we are* *Devotion.*

Sunday III. *not able of our selves to think any thing, as of our selves, but our sufficiency is of God,* 2 Cor. 3. 5. Therefore be *instant* with him so to assist you with his grace, that you may come so fitted to this *holy Table*, that you may be partakers of the *benefits* there *reached out to all worthy receivers.*

Necessity of these graces. 20. These and all other *spiritual Graces* our Souls must be clothed with when we come to this *Feast*, for this is that *Wedding garment*, without wch, whosoever comes is like to have the *entertainment* mentioned in the *parable* of him who came to the *marriage* without a *wedding garment*, Mat. 22. 13. who was *cast into outer darkness, where is weeping and gnashing of teeth*; for though it is possible he may sit it out at the *present* and not be snatcht from the *Table*, yet *S. Paul* assures him, he *drinks damnation to himself*, and how soon it may fall on him is uncertain: But it is sure, it will, if *repentance* prevent it not, and as sure that whenever it does come it will be *intolerable*, *for who among us can dwell with everlasting burnings?* *Isa.* 33. 14.

The usefulness of a spiritual guide. 21. I shall adde but one thing more concerning the things which are to be done before the *Sacrament*, and that is an advice. That if any *person* upon a serious view of himself cannot *satisfie* his own Soul of his *sincerity*, and so doubts whether he may come to the *Sacrament*, he do not rest wholly on his own judgement in the case: for if he be a truly *humbled Soul*, it is likely he may judge too *hardly* of himself; if he be not, it is odds, but

if he be left to the satisfying of his own doubts, he will quickly bring himself to pass no *favourable* a sentence. Or whether he be the one or the other, if he come to the *Sacrament* in that doubt, he certainly plunges himself into farther *doubts* and *scruples*, if not into sin: On the other side, if he forbear because of it, if that fear be a *causeless* one, then he *groundlessly* absents himself from that *Holy Ordinance*, and so deprives his Soul of the *benefits* of it. Therefore in the midst of so many *dangers* which attend the mistake of himself, I would, as I said before, exhort him not to trust to his own judgement, but to make known his case to some *discreet* and *godly Minister*, and rather be guided by his, who will probably (if the case be duly and without any *disguise* discovered to him) be better able to *judge* of him then he of himself. This is the counsel the *Church* gives in the *exhortation* before the *Communion*, where it is advised, That if any by *other means* there forementioned, *cannot quiet his own conscience, but require farther counsel and comfort*, then *let him go to some discreet and learned Minister of Gods Word and open his grief, that he may receive such ghostly counsel, advice and comfort that his conscience may be relieved, &c.* This is surely such *advice* as should not be neglected neither at the time of *coming* to the *Sacrament*, nor any other when we are under any fear or reasons of *doubt* concerning the state of our *Souls*. And for want of this, *Sunday* III.

Sunday III.

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Not to be aſhamed to diſcover our ſelves to one.

22. But to all this it will perhaps be ſaid, That this cannot be done without diſcovering the *nakedneſſe* and *blemiſhes* of the *ſoul*, and there is *ſhame* in that, and therefore men are unwilling to do it. But to that I anſwer, That it is very unreaſonable that ſhould be a hindrance. For, *firſt*, I ſuppoſe you are to chuſe only ſuch a *perſon* as will *faithfully* keep any *ſecret* you ſhall commit to him, and ſo it can be no *publick ſhame* you can fear. And if it be in reſpect of that ſingle perſon, you need not fear that neither; for, ſuppoſing him a *godly* man, he will not think the worſe of you, but the better, that you are ſo *deſirous* to ſet all right between God and your *Soul*. But if indeed there were *ſhame* in it, yet as long as it may be a means to *cure* both your *trouble* and your *ſin* too (as certainly *godly* and *faithful counſel* may tend much to both) that *ſhame* ought to be *deſpiſed*, and it is ſure it would if we loved our *Souls* as well as our *Bodies*; for in *bodily* diſeaſes, be they never ſo *foul* or *ſhameful*, we count him a *fool* who will rather miſs the *cure* then diſcover it, and then it muſt here be ſo much a greater *folly* by how much the *Soul* is more *precious* then the *Body*.

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Sunday III.

As necessary to the confident as to the doubtful

24. I have now gone through those *several* parts of *duty* we are to perform *before* our receiving. In the *next* place, I am to tell you, what is to be done at *the time* of *receiving*. When thou art at the *Holy Table*; *first*, humble thy self in an *unfeigned* acknowledgment of thy great *unworthinesse* to be admitted there; and to that purpose *remember* again between God and thine *own* Soul, some of thy greatest, and *foulest* sins, thy *breaches* of former *vowes* made at that *Table*, especially since thy *last* receiving. Then meditate on those *bitter sufferings* of *Christ*, which are set out to us in the *Sacrament*, when thou seest the

At the time of receiving

Meditation of thy unworthiness.

The sufferings of Christ.

Sunday III.

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At the time of receiving

Meditation of thy unworthiness.

The sufferings of Christ.

Sunday III.

bread broken, remember how his *bleſſed body* was torn with *nails* upon the *Croſſe*; when thou ſeeſt the *Wine poured* out, remember how his *precious blood* was ſpilt there; and then conſider, it was thy *ſins* that cauſed both. And here think, how *unworthy* a *wretch* thou art to have done that which occaſioned ſuch *torments* to him? How much worſe then his very *crucifiers*? They *crucified* him once, but thou haſt, as much as in thee lay, *crucified* him daily. They *crucified* him becauſe they *knew* him not, but thou haſt *known* both what he is in himſelf, *The Lord of Glory*, and what he is to thee, a moſt *tender* and *merciful Saviour*, and yet thou haſt ſtill continued thus to *crucifie* him afreſh. Conſider this, and let it work in thee, *firſt*, a great *ſorrow* for thy ſins paſt, and then a great *hatred* and a firm *reſolution* againſt them for the time to come.

The atonement wrought by them.

25. When thou haſt a while thus thought on theſe *ſufferings* of *Chriſt* for the increaſing thy *humility* and *contrition*; then in the ſecond place think of them again, to ſtir up thy *Faith*, look on him as the *ſacrifice* offered up for thy *ſins*, for the appeaſing of *Gods wrath*, and procuring his *favour* and mercies toward thee. And therefore *believingly*, yet *humbly* beg of God to accept of that *ſatisfaction* made by his *innocent* and *beloved* Son, and for the merits thereof to pardon thee whatever is paſt, and to be fully *reconciled* to thee.

The thankfulneſs owing for them.

26. In the *third place* conſider them again to raiſe thy *thankfulneſſe*. Think how much both

both of *ſhame and pain* he there endured, but especially thoſe great *agonies* of his *Soul*, which drew from him that *bitter* cry, *My God, my God, why haſt thou forſaken me*, Matt. 27. 45. Now all this he ſuffered only to keep thee from *periſhing*. And therefore conſider what unexpreſſible *thanks* thou oweſt him; and endeavour to raiſe thy *Soul* to the moſt *zealous* and hearty *thanksgiving*: For this is a *principal* part of duty at this time, the *praiſing* and *magnifying* that *mercy* which hath redeemed us by ſo dear a *price*. Therefore it will here well become thee to ſay with *David*, *I will take the Cup of Salvation and will call upon the Name of the Lord.* *Sunday* III.

27. *Fourthly*, look on theſe *ſufferings* of Chriſt to ſtir up this *love*; and ſurely there cannot be a more *effectual* means of doing it, for here the *love* of Chriſt to thee is moſt manifeſt, according to that of the Apoſtle, 1 John 3. 16. *Hereby perceive we the love of God towards us, becauſe he laid down his life for us.* And that even the *higheſt* degree of *love*, for as himſelf tells us, John 15. 13. *Greater love then this hath no man, then that a man lay down his life for his friend.* Yet even *greater love* then this had he, for he not only died, but died the moſt *painful* and moſt *reproachful death*, and that not for his *friends*, but his *bitter enemies*. And therefore if after all this *love* on his part there be no return of *love* on ours, we are worſe then the *vileſt* ſort of men, for even the *Publicans*, Matth. 5. 46. *The great love of Chriſt in them.*

love

Sunday III.

Love those that love them. Here therefore chide and reproach thy self that thy *love* to him is so *faint* and *cool*, when his to thee was so *zealous* and *affectionate*. And endeavour to enkindle this holy *flame* in thy Soul, to *love* him in such a degree that thou mayest be ready to copy out his *example*, to part with all things, yea, even *life* it self whenever he calls for it, that is, whensoever thy *obedience* to any *command* of his shall lay thee open to those sufferings. But in the mean time to resolve never again to make any *league* with his *enemies*, to entertain or harbour any *sin* in thy *breast*. But if there have any such hitherto remained with thee, make this the season to kill and crucifie it; offer it up at this *instant* a *sacrifice* to him who was *sacrificed* for thee, and particularly for that very *end* that he might *redeem thee from all iniquity*. Therefore here make thy solemn resolutions to forsake every *sin*, particularly, those into which thou hast most *frequently fallen*. And that thou mayest indeed perform those *resolutions*, earnestly beg of this *crucified Saviour* that he will, by the *power* of his *death*, *mortifie* and kill all thy *corruptions*.

The benefits of the New Covenant sealed in the Sacrament.

28. When thou art about to receive the *Consecrated Bread* and *Wine*, remember that God now offers to *Seal* to thee that *New Covenant* made with mankinde in his *Son*. For since he gives that his *Son* in the *Sacrament*, he gives with him *all the benefits* of that *Covenant*, to wit, *pardon* of *sins*, *sanctifying grace*

and

and a *title* to an *eternal inheritance*. And here be aſtoniſhed at the infinite *goodneſs* of God, who reaches out to thee ſo *precious* a treaſure. But then remember that this is all but on condition that thou perform thy part of the *Covenant*. And therefore ſettle in thy ſoul the moſt *ſerious* purpoſe of *obedience*, and then with all poſſible *devotion* joyn with the *Miniſter* in that *ſhort*, but excellent prayer, uſed at the inſtant of giving the *Sacrament*, *The Body of our Lord*, &c. *Sunday III.*

29. So ſoon as thou haſt received, offer up thy *devouteſt praiſes* for that great *mercy*, together with thy moſt *earneſt prayers* for ſuch *aſſiſtance* of Gods Spirit as may enable thee to perform the *vow* thou haſt now made. Then remembring that Chriſt is a *propitiation* not for *our ſins only*, *but alſo for the ſins of the whole world*; let thy *charity* reach as far as his hath done, and *pray* for all *mankind* that every one may receive the *benefit* of that *ſacrifice* of his; commend alſo to God the *eſtate* of the *Church*, that particularly whereof thou art a *Member*. And forget not to pray for all to whom thou oweſt *obedience*, both in *Church* and *State*; and ſo go on to pray for ſuch *particular* perſons as either thy *relations* or their *wants* ſhall *preſent* to thee. If there be any *Collection* for the *poor* (as there always ought to be at *this* time) give freely according to thy *ability*; or if by the default of others, there be no ſuch *Collection*, yet do thou privately deſign ſomething towards the relief of thy *Upon receiving give thanks.* *Pray.*

poor

Sunday III.

poor brethren, and be sure to give it the next fitting *opportunity* that offers it self. All this thou must contrive to do in the time that others are *receiving*, that so when the *publick prayers*, after the *administration* begin, thou mayst be ready to joyn in them, which thou must likewise take care to do with all *devotion*: thus much for thy *behaviour* at the time of *receiving*.

After the Sacrament.

30. Now follows the *third* and last thing; That is, what thou art to do *after thy receiving*. That which is immediately to be done, is as soon as thou art *retir'd* from the *Congregation*, to offer up again to God thy *Sacrifice* of *praise* for all those *precious* mercies conveyed to thee, in that *holy Sacrament*, as also humbly to intreat the *continued* assistance of his *grace* to enable thee to make good all those *purposes* of *obedience* thou hast now made. And in whatsoever thou knowest thy self most in *danger*, either in respect of any *former habit*, or *natural inclination*, there especially *desire* and earnestly *beg* his aid.

Private Prayer and Thanksgiving.

Not presently to fall to wordly affairs.

31. When thou hast done thus, do not presently let thy self loose to thy *worldly cares* and business. But spend all that *day*, either in *meditating*, *praying*, *reading*, good *conferences*, or the like; so as may best keep up that *holy flame* that is *enkindled* in thy heart. Afterwards, when thy calling requires thee to fall to thy usual *affairs*, do it, but yet still remember that thou hast a *greater* business then

that

that upon thy hands; that is, the *performing* of all thoſe *promiſes*, thou ſo lately madeſt to God, and therefore whatever thy *outward* imployments are, let thy heart be ſet on that, keep all the *particulars* of thy reſolution in *memory*, and whenever thou art tempted to any of thy *old ſins*, then conſider, this is the thing thou ſo *ſolemnly vowedſt* againſt, and withal remember what a *horrible* guilt it will be, if thou ſhouldſt now wilfully do any thing contrary to that vow; Yea, and what a horrible *miſchief* alſo it will be to thy ſelf. For at thy receiving, *God* and thou entredſt into *Covenant*, into a *league* of *friendſhip* and *kindneſs*. And as long as thou keepeſt in that *friendſhip* with *God*, thou art ſafe, all the *malice* of men or *devils* can do thee no harm: For as the *Apoſtle* ſaith, *Rom.* 8. 31. *If God be for us who can be againſt us?* But if thou breakeſt this *league* (as thou certainly doſt, if thou yield to any *wilful* ſin) then God and thou are *enemies*, and if all the world then were for thee, it could not *avail* thee.

Sunday III.

To keep thy reſolutions ſtill in memory.

The danger of breaking them.

Making God thy Enemy.

32. Nay, thou wilt get an *enemy* within thine own *boſome*, thy *conſcience* accuſing and upbraiding thee; and when *God* and thine *own conſcience* are thus againſt thee, thou canſt not but be extremely *miſerable* even in this life, beſides that *fearful* expectation of *wrath* which awaits thee in the *next*. Remember all this when thou art ſet upon by any *temptation*, and then ſure thou canſt not but look upon that *temptation* as a *cheat*, that comes

Thy own conſcience.

to

Sunday III.

to rob thee of thy *Peace*, thy *God*, thy very *Soul*. And then surely it will appear as unfit to entertain it, as thou wouldst think it to *harbour* one in thy *house* who thou knoweſt came to *rob* thee of what is *deareſt* to thee.

Gods former pardons no incouragement to ſin.

33. And let not any *experience* of Gods mercy in *pardoning* thee heretofore encourage thee again to provoke him; for beſides that it is the *higheſt* degree of *wickedneſs* and *unthankfulneſs* to make that *goodneſs* of his which ſhould lead thee to *repentance* an *encouragement* in thy *ſin*: Beſides this, I ſay, the oftner thou haſt been *pardoned*, the leſs reaſon thou haſt to expect it again, becauſe thy ſin is ſo much the *greater* for having been *committed* againſt ſo much *mercy*. If a *King* have ſeveral times *pardoned* an offender, yet if he ſtill return to *commiſſion* of the ſame *fault*, the *King* will at laſt be forced, if he have any *love* to *Juſtice*, to give him up to it. Now ſo it is here, God is as well *juſt* as *merciful*, and his *Juſtice* will at laſt ſurely and heavily avenge the *abuſe* of his *Mercy*; and there cannot be a greater abuſe of his *mercy* then to ſin in *hope* of it: ſo that it will prove a *miſerable* deceiving of thy ſelf thus to preſume upon it.

The obligation of this vow perpetual.

34. Now this care of making good thy *vow* muſt not abide with thee ſome *few* days onely and then be caſt aſide, but it muſt continue with thee all thy *days*. For if thou break thy *vow*, it matters not whether *ſooner* or *later*. Nay, perhaps the guilt may in ſome reſpects be more, if it be late, for if thou have for a good

while

while gone on in the observance of it, that shews the thing is *possible* to thee; and so thy after *breaches* are not of *infirmity*, because thou canst not *avoid* them, but of *perverseness*, because thou wilt not: Besides the use of *Christian-walking* must needs make it more easie to thee. For indeed all the *difficulty* of it is but from the *custome* of the *contrary*: And therefore if after some *acquaintance* with it, when thou hast *overcome* somewhat of the *hardness*, thou shalt then give it over, it will be most *inexcusable*. Therefore be careful all the days of thy life to keep such a *watch* over thy self, and so to avoid all *occasions* of temptations, as may preserve thee from all *wilful* breaches of this vow. *Sunday* III.

35. But though the *obligation* of every such single *vow* reach to the utmost day of our lives, yet are we often to *renew* it, that is, we are often to receive the *holy Sacrament*, for that being the means of conveighing to us so great and unvaluable benefits; and it being also a *command* of Christ, That we should *do this in remembrance of him*, we are in respect both of *reason* and *duty* to omit no fit *opportunity* of partaking of that *holy Table*. I have now shewed you what that *reverence* is which we are to pay to God in his *Sacrament*. *Yet often to be renewed.*

PAR-

PARTITION IV.

HONOUR *due to Gods Name; Of Sinning against it; Blasphemy; Swearing; Assertory Oaths, Promissory Oaths; Unlawful Oaths: Of Perjury; Of vain Oaths, and the Sin of them, &c.*

Honour due to Gods Name.

§. 1. THE last thing wherein we are to express our *Reverence* to him, is, the *Honouring* his *Name*. Now what this *Honouring* of his *Name* is, we shall best understand by considering what are the things by which it is *dishonoured*, the *avoiding* of which will be our way of *honouring* it.

Sins against it.

Blasphemy.

The *first* is, all *Blasphemies*, or speaking any evil thing of *God*, the highest degree whereof is *cursing* him, or if we do not speak it with our *mouths*, yet if we do it in our *hearts* by thinking any *unworthy* thing of Him; it is lookt on by God, who sees the *heart*, as the vilest *dishonour*. But there is also a *blasphemy* of the *actions*, that is, when men who profess to be the *servants of God*, live so wickedly that they bring up an *evil report* on him whom they own as their *Master* and *Lord*. This *Blasphemy* the Apostle takes notice of, *Rom.* 2. 24. Where he tells those who *profess* to be *observers* of the *Law*, *That by their wick-*

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ed actions, the Name of God was blasphemed among the Gentiles. Those *Gentiles* were moved to *think ill* of God, as the favourer of *sin*, when they saw those, who called themselves his *servants*, commit it. *Sunday IV.*

A *second* way of *Dishonouring* Gods *Name* is, by *swearing*, and that is of *two sorts*, either by *false Oathes*, or else by *rash* and *light ones*. A *false Oath* may also be of *two* kinds, as *first*, that by which I *affirm* somewhat, or *secondly*, that by which I *promise*. The *first* is when I say such or such a thing was done so or so, and confirm this saying of mine with an *Oath*; if then I know there be not perfect *truth* in what I say, this is a flat *perjury*, a downright being *forsworn*: Nay, if I swear to the *truth* of that whereof I am only *doubtful*, though the thing should happen to be *true*, yet it brings upon me the guilt of *Perjury*; for I swear at a *venture*, and the thing might for ought I knew be as well *false* as *true*, whereas I ought never to *swear* to any thing, the truth of which I do not *certainly* know. *Swearing.* *Assertory Oathes.*

2. But besides this sort of *Oathes*, by which I *affirm* any thing, there is the other sort, that by which I *promise* somewhat. And that *promise* may be either to *God* or *Man*, when it is to *God*, we call it a *vow* of which I have already spoken, under the head of the *Sacraments*, I shall now only speak of that to *man*; & this may become a *false oath*, either at, or after the time of *taking* it. At the *time* of *taking*, it is false if either I have then no real *purpose* of *Promissory.*

Sunday IV.

making it good, or else take it in a sense *different* from that which I know, he to whom I make the *promise understands* it; for the use of *Oaths* being to assure the persons to whom they are made, they must be taken in *their sense*. But if I were never so *sincere* at the *taking* the *Oath*, if afterwards I do not *perform* it I am certainly *Perjured*.

Unlawful Oaths.

3. The nature of an *Oath* being then thus *binding*, it meerly concerns us to look that the *Matter* of our *Oaths* be lawful, for else we run our selves into a *woful snare*. For Example, suppose I *swear* to kill a man, if I perform my *Oath* I am guilty of *Murder*, if I break it, of *Perjury*. And so I am under a *necessity* of *sinning* one way or other: But there is nothing puts us under a greater degree of this *unhappy* necessity, then when we swear two *Oathes*, whereof the one is directly *cross* and *contradictory* to the other. For if I swear to give a man my whole *estate*, and afterwards swear to give all or *part* of that *estate* to another, it is certain I must break my *Oath* to one of them, because it is impossible to perform it to *both*, and so I must be under a *necessity* of being *forsworn*. And into this unhappy *straight* every man brings himself that takes any *Oath* which crosses some other which he hath formerly taken; which should make all that love either God or their own *souls*, resolve never thus miserably to *entangle* themselves by taking one *Oath* crosse and thwarting to another. But it may perhaps here be asked, What a person

that

that hath already brought himſelf into ſuch a condition ſhall do? I anſwer, he muſt firſt heartily *repent* the great ſin of *taking* the *unlawful Oath*, and then ſtick only to the *lawful*, which is all that is in his power towards the repairing his fault, and *qualifying* him for *Gods pardon* for it. *Sunday* IV.

4. Having ſaid this concerning the *kinds* of this ſin of *Perjury*, I ſhall only adde a few words to ſhew you how greatly *Gods Name* is *diſhonoured* by it. In all *Oaths* you know, God is ſolemnly called to witneſs the truth of that which is ſpoken; now if the thing be *falſe*, it is the *baſeſt* affront and *diſhonour* that can poſſibly be done to God. For it is in reaſon to ſignifie one of theſe two things, either that we believe he knows not whether we ſay *true* or no; (and that is to make him no *God*, to ſuppoſe him to be as *deceivable*, and eaſie to be deluded as one of our ignorant neighbours) or elſe that he is willing to *countenance* our *Lyes*; the former robs him of that great *attribute* of his, his *knowing all things*, and is ſurely a great *diſhonouring* of him, it being even amongſt men accounted one of the greateſt *diſgraces* to account a man fit to have *cheats* put upon him; yet even ſo we deal with *God* if we venture to *forſwear* upon a hope that God diſcernes it not. But the other is yet worſe, for the ſuppoſing him willing to *countenance* our *lies*, is the making him a *party* in them; and is not only the making him no *God* (it being impoſſible that God ſhould either *lie* him- *God greatly diſhonoured by Perjury.*

Sunday IV.

ſelf or *approve* it in another) but it is the making him like the very *Devil*. For he it is that is a *liar*, and the *Father* of it, *John* 8. 44. And ſure I need not ſay more to prove that this is the higheſt degree of *diſhonouring Gods Name*.

The puniſhments of it.

5. But if any yet doubt the *hainouſneſs* of this ſin, let him but conſider what God himſelf ſayes of it in the *Third Commandement*, where he ſolemnly profeſſes, *He will not hold him guiltleſs that taketh his Name in vaine*; and ſure the adding that to this *Commandment*, and none of the reſt, is the *marking* this out for a moſt *hainous* guilt. And if you look into *Zac.* 5. you will there finde the *puniſhment* is anſwerable, even to the *utter deſtruction*, not only of the *man*, but his *houſe* alſo. Therefore it concernes all men as they *love* either their *temporal* or *eternal* welfare to keep them moſt ſtrictly from this *ſin*.

Vain Oaths.

But beſides this of *forſwearing*, I told you there was another ſort of *Oaths* by which *Gods* Name is *diſhonoured*, thoſe are the *vain* and *light Oaths*, ſuch as are ſo uſual in our *common* diſcourſe, and are expreſly forbidden by *Chriſt*, Mat. 5. 34. *But I ſay unto you, ſwear not at all, neither by Heaven, for it is Gods throne, nor by the Earth, for it is his foot-ſtool*: where you ſee we are not allowed to *ſwear* even by *meer creatures*, becauſe of the *relation* they have to God. How great a *wickedneſſe* is it then to *profane* his holy *Name* by *raſh* and *vain Oaths*, this is a ſin that is (by I know not what *charm* of

of *Satans*) grown into a fashion among us; and now its being so, draws daily more men into it. But it is to be remembred that when we shall appear before Gods *Judgement seat* to answer for those *profanations* of his Name, it will be no excuse to say, It was the *fashion* to do so: it will rather be an increase of our *guilt*, that we have by our own *practice* helped to confirm that *wicked* custome which we ought to have beat down and *discountenanced*. *Sunday* IV.

6. And sure whatever this *profane* Age thinks of it, this is a sin of very *high* nature. For besides that it is a direct breach of the *Precept* of *Christ*, it shews *first*, a very mean and *low* esteem of God: Every *Oath* we swear is the appealing to God to judge the truth of what we speak, and therefore being of such greatnesse and *Majestie*, requires that the matter concerning which we thus appeal to him should be of great *weight* and moment, somewhat wherein either his own *glory*, or some considerable *good* of man is concern'd. But when we *swear* in common discourse it is far otherwise, any the *triflingest* or lightest thing serves for the matter of an *Oath*, nay, often men *swear* to such vain and *foolish* things, as a considering person would be ashamed barely to *speak*. And is it not a great *despising* of God to call him solemnly to *judge* in such *childish*, such wretched matters? God is the great *King* of the world; now though a *King* be to be resorted unto in *weighty* ca- *The sin of them.*

Sunday IV.

ſes, yet ſure he would think himſelf much deſpiſed if he ſhould be called to *judge* between *Boyes* at their *childiſh games*: And God knows many things whereto we frequently *ſwear*, are not of greater *weight*, and therefore are a ſign that we do not rightly eſteem of *God*.

They lead to Perjury.

7. *Secondly*, This *common ſwearing* is a *ſin* which leads directly to the former of *forſwearing*, for he that by the uſe of *ſwearing* hath made *Oaths* ſo familiar to him, will be likely to take the *dreadfulleſt Oath* without much conſideration. For how ſhall he that *ſwears* hourly, look upon an *Oath* with any *reverence*? and he that doth not, it is his chance, not his care, that is to be thanked, if he keep from *Perjury*. Nay, further; he that *ſwears* commonly, is not onely prepared to *forſwear*, when a *ſolemn Oath* is rendred him, but in all *probability* does actually *forſwear* himſelf often in theſe *ſuddener Oaths*: for ſuppoſing them to come from a man ere he is aware (which is the *beſt* can be ſaid of them) what *aſſurance* can any man have who *ſwears* ere he is *aware*, that he ſhall not *lie* ſo too? And if he doth both together, he muſt neceſſarily be *forſworn*. But he that obſerues your *common ſwearers* will be put paſt *doubt* that they are often *forſworn*. For they uſually *ſwear* indifferently to things *true* or *falſe*, *doubtful* or *certain*. And I doubt not but if men who are guilty of *this* ſin would but impartially *examine* their own practice, their hearts would *ſecond* me in this obſervation.

8. *Third*

8. *Thirdly*, This is a sin to which there is no *temptation*, there is nothing either of *pleasure* or *profit* got by it: Most other sins offer us somewhat either of the one or the other, but this is utterly empty of *both*. So that in this sin the *Devil* does not play the *Merchant* for our *Souls*, as in others he does; he doth not so much as *cheapen* them, but we give them *freely* into his hands without any thing in *exchange*. There seems to be but one thing possible for men to hope to *gain* by it, & that is to be *believed* in what they say when they thus bind it by an *Oath*. But this also they constantly fail of, for there are none so little *believed* as the *common swearers*. And good reason, for he that makes no *conscience* thus to *profane Gods Name*, why shall any man *believe* he makes any of *lying*? Nay, their forwardness to confirm every the *slightest* thing by an *Oath*, rather gives *jealousie* that they have some inward guilt of *falseness*, for which that *Oath* must be the *cloak*. And thus you see in how little stead it stands them, even to this onely purpose for which they can pretend it *useful*: and to any other advantage it makes not the least *claim*, and therefore is a sin without *temptation*, and consequently without *excuse*; for it shews the greatest *contempt*, nay, unkindness to *God*, when we will provoke him thus, without any thing, to tempt us to it. And therefore though the *commonness* of this *sin* have made it pass but for a *small* one, yet is very far from being so, either in it self, or in Gods *account*.

Sunday IV. *No temptation to them.*

Sunday IV.

Necessity of abstaining from them.

9. Let all therefore who are not yet fallen into the *custome* of this sin, be most careful never to yield to the least *beginnings* of it, and for those who are so *miserable*, as to be already *ensnared* in it, let them immediatly, as they tender their *Souls*, get out of it. And let no man plead the *hardness* of leaving an *old custome*, as an *excuse* for his continuing in it, but rather the longer he hath been in it, so much the more *haste* let him make out of it, as thinking it too too much, that he hath so long gone on in so great a *sin*. And if the length of the *custome* have increased the *difficulty* of leaving it, that is in all reason to make him set immediately to the *casting* it off, lest that *difficulty* at last grow to an *impossibility*; and the *harder* he findes it at the present, so much the more *diligent* and *watchful* he must be in the use of all those *means*, which may tend to the *overcoming* that *sinful* habit: some few of those *means* it will not be amiss here to mention.

Means for it.

Sense of the guilt and danger.

10. *First* let him possess his mind *fully* of the *hainousness* of the sin, and not to measure it onely according to the *common* rate of the world. And when he is fully perswaded of the *guilt*, then let him adde to that, the consideration of the *danger*, as that it puts him out of Gods favour at the present, and will, if he continue in it, cast him into *Hell* for ever. And sure if this were but throughly laid to heart, it would *restrain* this sin: For I would aske a man, that pretends *impossibility* of leaving the

the *cuſtome*, whether if he were ſure he ſhould be *hanged* the next *oath* he ſwore, the *fear* of it would not keep him from *ſwearing*? I can ſcarce believe any man in his wits ſo little *Maſter* of himſelf, but it would. And then ſurely *damning* is ſo much worſe then *hanging*, that in all reaſon the fear of that ought to be a much greater *reſtraint*. The doubt is, men do either not heartily *believe* that this *ſin* will *damn* them, or if they do, they look on it, as a thing a *great* way off and ſo are not much *moved* with it; but both theſe are very *unreaſonable*. For the firſt, it is *certain*, that every one that continues *wilfully* in any ſin is ſo long in a ſtate of *damnation*, and therefore this being ſo continued in, muſt certainly put a man in that *condition*, For the *ſecond*, it is very poſſible, he may be deceived in *thinking* it ſo far off, for how knows any man that he ſhall not be *ſtruck* dead with an *oath* in his mouth? Or if he were ſure not to be ſo, yet *eternal damnation* is ſurely to be dreaded above all things, be it at what *diſtance* ſoever. *Sunday* IV.

11. A *ſecond means* is to be exactly *true* in all thou ſpeakeſt; that all men may *believe* thee on thy bare word, and then thou wilt never have occaſion to *confirm* it by an *oath*, to make it more *credible*, which is the onely *colour* or reaſon can at any time be pretended for *ſwearing*. *Truth in ſpeaking.*

12. *Thirdly*, Obſerve what it is that moſt *betrayes* thee to this ſin, whether *drink*, or *anger*, *Forſaking the occaſions.*

Sunday IV.

anger or the *company* and *example* of others, or what ever elſe, and then if ever thou mean to *forſake* the *ſin*, *forſake* thoſe *occaſions* of it.

Reverence of God.

13. *Fourthly*, Endeavour to poſſeſs thy heart with a continual *Reverence* of *God*, and if that once grow into a *cuſtom* with thee, it will quickly turn out that *contrary* one of *profaning*. Uſe and accuſtome thy ſelf therefore to this *reverence* of God, and particularly to ſuch a reſpect to his *name*, as if it be poſſible, never to mention it without ſome *lifting* up of thy heart to him. Even in thy ordinary *diſcourſe*, when ever thou takeſt his Name in to thy *mouth*, let it be an occaſion of *raiſing* up thy *thoughts* to him. But by no means permit thy ſelf to uſe it in *idle* by-words, or the like. If thou doeſt *accuſtome* thy ſelf to pay this *reverence* to the bare mention of his *name*, it will be an excellent *fence* againſt the *prophaning* it in *oaths*.

Watchfulneſs.

14. A *fifth* means is a *diligent* and conſtant *watch* over thy ſelf, that thou thus *offend not with thy tongue*, without which all the former will come to nothing. And the *laſt* means is

Prayer.

prayer, which muſt be added to all thy *endeavours*, therefore *pray* earneſtly, that God will enable thee, to overcome this wicked *cuſtom*; ſay with the *Pſalmiſt*, *Set a watch O Lord over my mouth, and keep the door of my lips*; and if thou doeſt ſincerely ſet thy ſelf to the uſe of *means* for it, thou mayeſt be aſſured, God will not be wanting in his *aſſiſtance*. I have been

been the longer on this because it is so reigning a Sin. God in his mercy give all that are guilty of it a true sight of the *hainousness* of it. *Sunday V.*

15. By these several ways of *dishonouring* Gods *Name* you may understand what is the duty of *honouring* it, *viz.* A strict *abstaining* from every one of these, and that abstinence founded on an *awful* respect and *reverence* to that *sacred* Name which is *Great*, *Wonderful* and *Holy*, Psa. 99. 3. I have now past through the several branches of that *great* duty of *Honouring* of *God*. *What it is to honor Gods Name.*

PARTITION V.

Of WORSHIP *due to Gods Name. Of* PRAYER, *and its several parts. Of publick Prayers in the* CHURCH, *in the* FAMILY. *Of* PRIVATE PRAYER. *Of* REPENTANCE, *&c. Of* FASTING.

§. 1. THE *Eighth* Duty we owe to *God* is WORSHIP; This is that great duty by which especially we acknowledge his *Godhead*, *Worship*, being *proper* only to *God*, and therefore it is to be lookt on as a most *weighty* duty. This is to be performed, *first*, by our *Souls*, *secondly*, by our *Bodies*: The *Souls* part is *Praying*. Now *Prayer*, *its parts.* WORSHIP.

prayer

Sunday V.

prayer is a ſpeaking to God, and there are divers parts of it, according to the *different* things about which we ſpeak.

Confeſſion.

2. As *firſt*, There is *Confeſſion*, that is, the *acknowledging* our *ſins* to God. And this may be either *general* or *particular*; the *general* is when we only *confeſs* in *groſs*, that we are *ſinful*; the *particular*, when we mention the *ſeveral* ſorts and *acts* of our ſins. The *former* is neceſſary to be always a part of our *ſolemn prayers*, whether *publick* or *private*. The latter is proper for *private prayer*, and there the oftner it is uſed the better; yea, even in our daily *private* prayer it will be fit conſtantly to remember ſome of our *greateſt* and *fouleſt* ſins, though never ſo long ſince paſt. For ſuch we ſhould never think ſufficiently *confeſs* and *bewailed*. And this *bewailing* muſt always go along with *Confeſſion*; we muſt be heartily *ſorry* for the ſins we *confeſs*, and from our ſouls acknowledge our own great *unworthineſs* in having committed them. For our *confeſſion* is not intended to *inſtruct* God, who knows our ſins much better then our ſelves do, but it is to *humble* our ſelves, and therefore we muſt not think we have *confeſt* aright till that be done.

Petitions.

For our Souls.

3. The *ſecond* part of *prayer* is *Petition*; that is, the begging of God whatſoever we *want* either for our *Souls* or *Bodies*. For our *Souls* we muſt *firſt* beg pardon of *ſins*, and that for the ſake of *Jeſus Chriſt*, who ſhed his *blood* to obtain it. Then we muſt alſo *beg* the

grace

grace and *aſsiſtance* of Gods *Spirit* to *enable* us to forſake our *ſins*, and to walk in *obedience* to him. And herein it will be needful particularly to beg all the ſeveral *vertues*, as *Faith*, *Love*, *Zeal*, *Purity*, *Repentance*, and the like, but eſpecially thoſe which thou moſt *wanteſt*: And therefore obſerve what thy *wants* are, and if thou beeſt *proud*, be moſt *inſtant* in praying for *humility*; if *luſtful*, for *chaſtity*, and ſo for all other *Graces*, according as thou findeſt thy *needs*. And in all theſe things that concern thy Soul, be very earneſt and *importunate*, take no *denial* from God, nor give over, though thou do not preſently *obtain* what thou ſueſt for. But if thou haſt never ſo *long* prayed for a *grace*, and yet findeſt it not, do not grow *weary* of *praying*, but rather *ſearch* what the *cauſe* may be which makes thy *prayer* ſo ineffectual; ſee if thou do not thy ſelf *hinder* them; perhaps thou prayeſt to God to enable thee to *conquer* ſome ſin, and yet never goeſt about to *fight* againſt it, never makeſt any *reſiſtance*, but *yieldeſt* to it as often as it comes, nay, putteſt thy ſelf in its *way*, in the road of all *temptations*. If it be thus, no wonder though thy *prayers* avail not, for thou wilt not let them. Therefore *amend* this, and ſet to the doing of *thy* part ſincerely, and then thou needeſt not *fear* but God will do his. *Sunday V.*

4. *Secondly*, We are to *petition* alſo for our *bodies*; that is, we are to ask of God ſuch *neceſſaries* of life as are needful to us, while *Bodies.*

Sunday V. while we *live* here. But these only in such a *degree*, and *measure*, as his *wisdom* sees best for us, we must not presume to be our own *carvers*, and pray for all that *wealth*, or *greatness*, which our own *vain* hearts may perhaps desire, but only for such a condition, in respect of outward things, as he sees may most tend to those *great* ends of our living here, the *glorifying* him, and the *saving* of our own *Souls*.

Deprecation 5. A *third* part of *Prayer* is *Deprecation*, that is, when we pray to God to turn away some *evil* from us. Now this *evil* may be either the *evil* of *sin* or the *evil* of *punishment*: The *evil* of *sin* is that we are especially to *pray* against, most *earnestly begging* of God,

Of Sin. That he will by the *power* of his *grace*, preserve us from *falling* into *sin*. And whatever *sins* they are to which thou knowest thy self most *inclined*, there be particularly *earnest* with God to preserve thee from them. This is to be done *daily*, but then more *especially*, when we are under any *present temptation*, and in danger of *falling* into any sin; in which case we have reason to cry out as S. *Peter* did when he found himself sinking, *Save Lord, or I perish*; humbly beseeching him either to *withdraw* the *temptation*, or *strengthen* us to *withstand* it, neither of which we can do for our selves.

Of Punishment. 6. *Secondly*, We are likewise to *Pray* against the *evil* of *Punishment*, but *principally* against *Spiritual punishments*, as the *anger* of God

God, the *withdrawing* of his *grace*, and *eternal damnation*. Against these we can never *pray* with too much earnestness: But we may also pray against temporal punishments, that is, any *outward* affliction, but this with *submission* to Gods will, according to the example of Christ, Mat. 26. 39. *Not as I will, but as thou wilt.* Sunday V.

7. A *Fourth* part of *Prayer* is *Intercession*, that is, *praying* for others: This in *general* we are to do for all mankind, as well *strangers* as *acquaintance*, but more *particularly*, those to whom we have any especial *Relation*, either publick, as our *Governours*, both in *Church* and *State*, or *private*, as *Parents*, *Husband*, *Wife*, *Children*, *Friends*, &c. We are also to pray for all that are in *affliction*, and such *particular* persons as we discern especially to be so: Yea, we are to pray for those that have done us *injury*, those that *despightfully use us and persecute us*, for it is expressly the command of Christ, *Mat.* 5.44. And that whereof he hath likewise given us the highest example in *praying* even for his very *crucifiers*, Luk. 23.34. *Father forgive them.* For all these sorts of persons we are to *pray*, and that for the very same good things we beg of God for our selves, that God would give them in their several places and callings, all *spiritual* and *temporal blessings* which he sees wanting to them, and turn away from them all *evil* whether of *sin* or *punishment*. Intercession.

8. The *fifth* part of *Prayer* is *Thanksgiving*; That Thanksgiving.

Sunday V.

that is, the *Praiſing* and *Bleſſing* God for all his mercies, whether to our own *perſons*, and thoſe that *immediately* relate to us, or to the *Church* and *Nation* whereof we are members, or yet more *general* to all *mankind*; and this for all his mercies both ſpiritual and temporal. In the *Spiritual*, *firſt*, for thoſe wherein we are all in *common* concerned, as the giving of his *Son*, the ſending of his *Spirit*, and all thoſe means he hath uſed to bring ſinful men unto himſelf. Then *ſecondly*, for thoſe *mercies* we have in our own *particulars* received, ſuch are, the having been born within the *pale* of the *Church*, and ſo brought up in *Chriſtian Religion*, by which we have been partakers of thoſe *precious advantages* of the *Word* and *Sacraments*, and ſo have had, without any care or pains of ours, the *means* of *eternal* life put into our hands. But beſides theſe, there is none of us but have received other *ſpiritual* mercies from God.

Spiritual Mercies.

9. As *firſt*, *Gods patience* and long-ſuffering, *waiting* for our Repentance, and not cutting us off in our ſins. *Secondly*, his *calls* and invitations of us to that *repentance*, not only *outward*, in the miniſtry of the *Word*, but alſo *inward*, by the motions of his *Spirit*. But then if thou be one that hath by the help of Gods *grace* been *wrought* upon by theſe calls, and brought from a *profane* or worldly, to a *Chriſtian* courſe of life, thou art ſurely in the higheſt degree tyed to magnifie and praiſe his goodneſs, as having received from him the *greateſt* of mercies.

10. We

10. We are likewise to give thanks for *Temporal* blessings, whether such as concern the *publick*, as the *prosperity* of the *Church* or *Nation*, and all remarkable *deliverances* afforded to either; or else such as concern our particulars; such are all the good things of this life which we enjoy, as *Health, Friends, Food, Raiment*, and the like; also for those *minutely* preservations, whereby we are by Gods gracious *providence* kept from *danger*, and the *especial* deliverances which God hath given us in time of greatest *perils*. It will be impossible to set down the several mercies which every man receives from God, because they differ in *kind* and *degree* between one man and another. But it is sure that he which receives *least* hath yet enough to imploy his whole *life* in *praises* to God. And it will be very fit for every man to consider the *several* passages of this life, and the *mercies* he hath in each received, and so to gather a kind of *List* or *Catalogue* of them, at least the *principal* of them, which he may always have in his *memory*, and often with a *thankful* heart repeat before God. *Sunday V. Temporal.*

11. These are the several parts of *Prayer*, and all of them to be used both *publickly* and *privately*. The *publick* use of them is *first*, that in the *Church*, where all meet to joyn in those *prayers* wherein they are in *common* concerned. And this (where the *prayers* are such as they ought to be) we should be very constant at, there being an *especial* blessing *Publick prayer in the Church.*

Sunday V.

promiſed to the *joynt* requeſts of the faithful, and he that without a neceſſary cauſe abſents himſelf from ſuch *publick prayers*, cuts himſelf off from the *Church*, which hath alwayes been thought ſo unhappy a thing, that it is the *greateſt puniſhment* the *Governours* of the *Church* can lay upon the *worſt* offender; and therefore it is a ſtrange *madneſs* for men to inflict it upon themſelves.

In the Family.

12. A *ſecond* ſort of *Publick Prayer* is that in a *Family*, where all that are *members* of it joyn in their common ſupplications; and this alſo ought to be very carefully attended to, *firſt*, by the *Maſter* of the *Family*, who is to look that there be ſuch *prayers*, it being as much his *part* thus to provide for the *Souls* of his *Children* and *Servants*, as to provide *food* for their *Bodies*. Therefore there is none, even the meaneſt houſholder, but ought to take this care. If either himſelf or any of his *Family* can read, he may uſe ſome *prayers* out of ſome *good book*, if it be the *Service Book* of the *Church*, he makes a *good* choice; if they cannot read, it will then be neceſſary they ſhould be taught without *Book* ſome form of *prayer* which they may uſe in the *Family*, for which purpoſe again ſome of the *Prayers* of the *Church* will be very fit, as being moſt eaſie for their *memories* by reaſon of their *ſhortneſs*, and yet containing a great deal of *matter*. But what choice ſoever they make of *prayers*, let them be ſure to have ſome, and let no man that profeſſes himſelf a Chriſtian,

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keep ſo *heatheniſh* a *Family*, as not to ſee God be daily worſhipped in it. But when the *Maſter* of a *Family* hath done his duty in this providing, it is the duty of every member of it to make uſe of that proviſion, by being conſtant and diligent at thoſe *Family-Prayers*. *Sunday* V.

13. *Private* or *ſecret Prayer* is that which is uſed by a man *alone* apart from all others, wherein we are to be more *particular*, according to our *particular* needs, then in *publick* it is fit to be. And this of *private Prayer* is a duty which will not be excuſed by the performance of the other of *publick*. They are *both* required, and one muſt not be taken in *exchange* for the other. And whoever is diligent in *publick* prayers, and yet negligent in *private*, it is much to be feared he rather ſeeks to *approve* himſelf to *men* then to *God*, contrary to the command of our Saviour, *Mat.6.* who enjoynes this *private prayer*, this *praying to our Father in ſecret*, from whom alone we are to expect our *reward*, and not from the *vain praiſes of men*. *Private Prayer.*

14. Now this duty of *Prayer* is to be *often* performed, by none ſeldomer then *Evening* and *Morning*, it being moſt neceſſary that we ſhould thus *begin* and *end* all our works with God, and that not only in reſpect of the duty we owe him, but alſo in reſpect of our ſelves, who can never be either proſperous or *ſafe*, but by committing our ſelves to him; and therefore ſhould *tremble* to venture on the *perils* either of *day* or *night* without his ſafeguard. How *Frequency in Prayer.*

Sunday V.

much oftner this duty is to be performed, muſt be judged according to the *buſineſs* or *leiſure* men have; where, by *buſineſſe*, I mean not ſuch *buſineſs* as men unprofitably make to themſelves, but the neceſſary buſineſſe of a mans *Calling*, which with ſome will not afford them much time for *ſet* and *ſolemn* Prayer. But even theſe men may often in a day lift up their *hearts* to God in ſome *ſhort* Prayers, even whileſt they are at their *work*. As for thoſe that have *more leiſure*, they are in all reaſon to beſtow *more time* upon this duty. And let no man that can finde time to beſtow upon his *vanities*, nay, perhaps his *ſins*, ſay he wants leiſure for *prayer*, but let him now endeavour to redeem what he hath miſ-ſpent, by imploying more of that *leiſure* in this duty for the future. And ſurely if we did but rightly weigh how much it is our own *advantage* to perform this duty, we ſhould think it *wiſdom* to be as *frequent* as we are ordinarily *ſeldom* in it.

The advantages of Prayer.

Honour.

15. For *firſt*, it is a great *Honour* for us poor *worms* of the earth to be allowed to ſpeak ſo freely to the *Majeſtie* of heaven. If a *King* ſhould but vouchſafe to let one of his meaneſt *Subjects* talk *familiarly* and *freely* with him, it would be looked on as a huge honour; that man how deſpiſeable ſoever he were before, would then be the *envy* of all his neighbours; and there is little queſtion, he would be willing to take all opportunities of receiving ſo great a *grace*. But alas! this

this is nothing to the *honour* is offered us, who are allowed, nay, *invited* to ſpeak to, and converſe with the *King* of *Kings*, and therefore how *forward* ſhould we in all reaſon be to it? *Sunday* V.

16. *Secondly*, It is a great *Beneſit*, even the greateſt that can be imagned; for *Prayer* is the *inſtrument* of fetching down all *good* things to us, whether *ſpiritual* or *temporal*; no *prayer*, that is qualified as it ought to be, but is ſure to bring down a *bleſsing*, according to that of the *wiſe man*, Eccleſ. 35. 17. *The Prayer of the humble pierceth the clouds, and will not turn away till the higheſt regard it.* You would think him a happy man that had one certain means of helping him to whatever he *wanted*, though it were to *coſt* him much pains and labour; now this happy man thou mayeſt be if thou wilt. *Prayer* is the never-failing means of bringing thee, if not all that thou thinkeſt thou wanteſt, yet all that indeed thou doſt, that is, all that God ſees fit for thee. And therefore be there never ſo much *wearineſs* to thy fleſh in the duty, yet conſidering in what continual *want* thou ſtandeſt of ſomething or other from God, it is madneſs to let that *uneaſineſs* diſhearten thee, and keep thee from this ſo ſure means of *ſupplying* thy wants. *Beneſit.*

17. But in the *third* place, this duty is in it ſelf ſo far from being uneaſie, that it is very *pleaſant*. God is the *fountain* of *happineſs*, *and at his right hand are pleaſures for evermore*, *Pſalm* 16. 11. And therefore the *nearer* we *Pleaſantneſs*

Sunday V.

draw to him the *happier* we muſt needs be, the very *joyes* of heaven ariſing from our *neerneſs* to God. Now in this life we have no way of *drawing* ſo neer to him, as by this of *Prayer*, and therefore ſurely it is that, which in it ſelf is apt to afford *abundance* of *delight* and *pleaſure*, if it ſeem otherwiſe to us, it is from ſome diſtemper of our own hearts, which like a *ſick* palate cannot reliſh the moſt pleaſant meat. *Prayer* is a *pleaſant* duty, but it is withal a *ſpiritual* one; and therefore if thy heart be *carnal*, if that be ſet either on the *contrary* pleaſures of the *fleſh*, or droſs of the world, no marvail then, if thou taſte no *pleaſantneſs* in it, if like the *Iſraelites* thou *deſpiſe Manna* whileſt thou longeſt after the *fleſh pots of Egypt*. Therefore if thou finde a *wearineſs* in this duty, *ſuſpect* thy ſelf, *purge*, and *refine* thy heart from the love of all *ſin*, and endeavour to put it into a *heavenly* and *ſpiritual frame*, and then thou wilt find this no *unpleaſant* exerciſe, but full of delight and ſatisfaction. In the mean time complain not of the *hardneſs* of the duty, but of the *untowardneſs* of thy own *heart*.

Carnality one reaſon of its ſeeming otherwiſe.

Want of uſe another.

18. But there may alſo be another *reaſon* of its ſeeming unpleaſant to us, and that is want of *Uſe*. You know there are many things, which ſeem *uneaſie* at the firſt tryal, which yet after we are accuſtomed to them, ſeem very *delightful*, and if this be thy caſe, then thou knoweſt a ready *cure*, *viz.* to uſe it oftner, and ſo this conſideration naturally inforces

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the *exhortation* of being *frequent* in this duty. *Sunday V.*

19. But we are not only to consider how *often*, but how *well* we perform it. Now to do it *well*, we are to respect, *first* the *matter* of our *Prayers*, to look that we ask *nothing* that is *unlawful*, as *revenge* upon our enemies, or the like; *secondly* the *manner*; and that must be *first* in *faith*, we must believe, that if we ask as we ought, *God* will either give us the thing we ask for, or else something which he sees better for us. And then *secondly* in *humility*; we must acknowledge our selves utterly *unworthy* of any of those good things we beg for, and therefore sue for them only for *Christs* sake; *thirdly* with *attention*, we must *minde* what we are about, and not suffer our selves to be carried away to the thought of other things. I told you at the first, that *Prayer* was the *business* of the *soul*, but if our *mindes* be wandering, it is the work onely of the *tongue* and lips, which make it in *Gods* account no better then *vain* babling, and so will never bring a *blessing* on us. Nay as *Jacob* said to his mother, *Gen.* 27. 12. It will be more likely to bring a *curse* on us then a *blessing*, for it is a *profaning* one of the most *solemn* parts of *Gods* service, it is a piece of *Hypocrisie*, the *drawing neer to him with our lip, when our hearts are far from him*, and a great *slighting* and *despising* that dreadful *Majesty* we come before: And as to our selves it is a most *ridiculous* folly, that we who come to

To ask nothing unlawful.

To ask in Faith.

In humility.

With attention.

Sunday V.

God upon such *weighty* errands, as are all the *concernments* of our *souls* and *bodies*, should in the midst forget our *business*, and pursue every the lightest thing that either our own vain fancies or the *Devil*, whose business it is here to hinder us, can offer to us. It is just as if a *Malefactor*, that comes to sue for his *life* to the *King*, should in the midst of his *supplication* happen to espie a *Butter-flie*, and then should leave his suit, and run a chace after that *Butter-flie*: Would you not think it *pitty*, a pardon should be cast away upon so *wretchless* a creature? And sure it will be as unreasonable to expect that God should attend and grant those *suits* of ours, which we do not at all consider our selves.

Helps against wandring.

20. This *wandring* in *Prayer* is a thing we are much concerned to arm our selves against, it being that to which we are naturally wonderful prone. To that end it will be necessary *first* to possess our hearts at our coming to *Prayer* with the *greatness* of that *Majesty* we are to approach, that so we may *dread* to be *vain* and *trifling* in his *presence*. *Secondly*, We are to consider the great *concernment* of the things we are to ask, some whereof are such that if we should not be heard, we were of all creatures the most miserable, and yet this wandring is the way to keep us from being *heard*. *Thirdly*, We are to beg *Gods* aid in this *particular*: And therefore when thou setteſt to *Prayer*, let thy *first petition* be for this *grace* of *attention*.

Consideration of Gods Majesty.

Our needs.

Prayer for Gods aid.

Watchfulness.

21. *Lastly*, Be as *watchful* as is possible o-

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ver thy heart in time of *prayer* to keep out all *wandring* thoughts, or if any have gotten in let them not find entertainment, but as soon as ever thou discerneſt them, ſuffer them not to *abide* one moment, but caſt them out with indignation, and *beg* Gods *pardon* for them. And if thou doſt thus ſincerely and diligently ſtrive againſt them, either God will enable thee in ſome meaſure to overcome, or he will in his mercy pardon thee what thou canſt not *prevent*: But if it be through thy own *negligence* thou art to expect neither, ſo long as that negligence continues. *Sunday* V.

22. In the *fourth* place, we muſt look our *Prayers* be with *Zeal* and *Earneſtneſs*, it is not enough that we ſo far attend them as barely to know what it is we ſay, but we muſt put forth all the *affection* and *devotion* of our *ſouls*, and that according to the ſeveral parts of *prayer* before mentioned. It is not the *cold, faint requeſt* that will ever obtain from God. We ſee it will not from our ſelves; for if a *beggar* ſhould ask *relief* from us, and do it in ſuch a *ſcornful* manner that he ſeemed *indifferent* whether he had it or no, we ſhould think he had either little *want* or great *pride*; and ſo have no heart to give him. Now ſurely the things we ask from God are ſo much above the rate of an ordinary *Alms*, that we can never expect they ſhould be given to ſlight and heartleſs petitions. No more in like manner will our *Sacrifice* of *praiſe* and *thankſgiving* ever be accepted by him, if it be not offered *With Zeal.*

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Sunday V. from a heart truly affected with the *ſenſe* of his *mercies*; it's but a kind of *formal complementing*, which will never be approved by him who requires *the heart*, and not the *lips* only. And the like may be ſaid of all the other *parts* of *Prayer*. Therefore be careful when thou draweſt nigh to God in *Prayer*, to raiſe up thy ſoul to the higheſt pitch of *zeal* and *earneſtneſs* thou art able. And becauſe of *thy ſelf* alone thou art not able to do any thing, beſeech *God* that he will inflame thy *heart* with this *heavenly fire* of *Devotion*, and when thou haſt obtained it, beware that thou neither *quench* it by any wilful ſin, nor let it go out again for want of *ſtirring* it up and imploying it.

With purity. 23. *Fifthly*, We muſt *Pray* with *Purity*, I mean, we muſt purge our *hearts* from all *affections* to ſin. This is ſurely the meaning of the Apoſtle, 1 *Tim.* 2.8. when he commands men to *lift up holy hands in Prayer*, and he there inſtances in one *ſpecial* ſort of *ſin*, *wrath* and *doubting*; where, by doubting, is meant thoſe *unkind diſputes* and *contentions* which are ſo common amongſt men. And ſurely he that cheriſhes that or any other *ſin* in his heart, can never *lift up* thoſe *holy hands* which are required in this duty. And then ſure his *prayers* be they never ſo *many* or *earneſt*, will little avail him: The Pſalmiſt will tell him, he ſhall not be *heard*, Pſal. 66. 18. *If I regard iniquity in my heart, the Lord will not hear me.* Nay, *Solomon* will tell him yet worſe, that his *prayers* are not onely *vain*, but

but *abominable*, Prov. 15. 8. *The ſacrifice of the wicked is an abomination to the Lord.* And thus to have our *prayers turned into ſin*, is one of the *heavieſt* things can befal any man; we ſee it is ſet down in that ſad *Catalogue* of *curſes*, Pſal. 109. 7. Therefore let us not be ſo cruel to our ſelves as to pull it upon our own heads, which we certainly do if we offer up *prayers* from an *impure heart*. *Sunday V.*

24. In the *laſt* place we muſt direct our *prayers* to right *ends*; And that either in reſpect of the *prayer* it ſelf, or the things we pray for; *Firſt*, we muſt *pray* not to gain the *praiſe* of *devotion* amongſt men, like thoſe *hypocrites*, Mat. 6. 5. Nor yet onely for *company* or *faſhion* ſake to do as others do: But we muſt do it, *firſt*, as an act of *worſhip* to God; *ſecondly*, as an *acknowledgment*, that he is that great *ſpring*, from whence alone we expect all good things. And *thirdly*, to gain a ſupply of our own or others needs. Then in reſpect of the *Things prayed* for; we muſt be ſure to have no ill aimes upon them; we muſt not ask that we *may conſume it upon our luſts*, Jam. 4. 3. as thoſe do who pray for *wealth*, that they may live in *riot* and *exceſs*, and for *power*, that they may be able to *miſchief* their *enemies*, and the like. But our end in all muſt be Gods *glory* firſt, and next that, our *own* and others *Salvation*, and all other things muſt be taken in onely as they *tend* to thoſe, which they can never do if we abuſe them to *ſin*. I have now done with *To right ends.*

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Sunday V.

that *first* part of *worship*, that of the *Soul*.

Bodily Worship.

25. The other is that of the *Body*, and that is nothing else but such *humble* and *reverent gestures* in our approaches to God, as may both express the inward reverence of our *Souls*, and may also pay him some *tribute* from our very *Bodies*, with which the Apostle commands us to *glorifie* God, as well as with our *souls*; and good reason, since he hath *created* and *redeemed* the one as well as the other: whensoever therefore thou offerest thy prayers unto God, let it be with all *lowliness* as well of *body* as of *mind*, according to that of the Psalmist, *Psal.* 95. 6. *O come let us worship, let us fall down and kneel before the Lord our maker.*

REPENTANCE.

26. The *Ninth* DUTY to God is REPENTANCE: That this is a duty to God we are taught by the Apostle, *Act.* 20. 21. where speaking of *repentance*, he stiles it *repentance towards* God. And there is good reason this should be a duty to *him*, since there is no *sin* we commit but is either *mediately* or *immediately* against him. For though there be sins both against our selves and our *neighbours*, yet they being forbidden by God, they are also *breaches* of his Commandments, and so *sins* against him.

A turning from sin to God.

This *repentance* is, in short, nothing but a *turning* from *sin* to God, the casting off all our *former evils*, and in stead thereof constantly *practising* all those *Christian duties* which God requireth of us. And this is so necessary

ceſſary a duty, that without it we certainly *periſh*, we have *Chriſts* word for it, *Luke* 13. 5. *Except ye repent, ye ſhall all likewiſe periſh.* *Sunday.* V.

27. The *directions* for performing the *ſeveral* parts of this duty have been already given in the *preparation* to the *Lords Supper*, and thither I refer the Reader. Only I ſhall here mind him, that it is not to be lookt upon as a *duty* to be *practiſed* only at the time of *receiving* the *Sacrament*. For this being the onely *remedy* againſt the *poyſon* of ſin, we muſt renew it as often as we *repeat* our *ſins*, that is daily. I mean we muſt *every day repent* of the ſins of that *day*, for what *Chriſt* ſaith of other *evils*, is true alſo of this, *ſufficient to the day is the evil thereof*; we have *ſins* enough of *each day* to exerciſe a *daily repentance*, and therefore every man muſt thus *daily* call himſelf to account. *Times for this Duty.* *Daily.*

28. But as it is in *accounts*, they who conſtantly ſet down their *daily expences*, have yet ſome ſet time of *caſting* up the whole ſum, as at the end of the *week* or *moneth*; ſo ſhould it alſo be here, we ſhould ſet aſide ſome time to *humble* our ſelves ſolemnly before God for the ſins, not of that *day* onely, but of our *whole lives*. And the *frequenter* theſe times are, the *better*. For the oftner we thus caſt up our *accounts* with God, and ſee what vaſt *debts* we are run in to him, the more *humbly* ſhall we think of our ſelves, and the more ſhall thirſt after his *mercy*, which two are the *At ſet times*

ſpecial

Sunday V. *ſpecial* things that muſt qualifie us for his *pardon*. He therefore that can aſſign himſelf one day in the *week* for this purpoſe, will take a *thriving* courſe for his *ſoul*. Or if any mans ſtate of life be ſo *buſie* as not to afford him to do it ſo often, let him yet come as near to that *frequency* as is poſſible for him, remembring alwayes, that none of his *worldly* imployments can bring him in near ſo *gainful* a return as this *ſpiritual* one will do, and therefore it is very ill husbandry to purſue them to the neglect of this.

In the time of affliction. 29. Beſides theſe *conſtant* times, there are likewiſe *occaſional* times for the performance of this duty, ſuch eſpecially are the times of *calamity* and *affliction*, for when any ſuch befals us, we are to look on it as a *meſſage* ſent from heaven to call us to this duty, and therefore muſt never neglect it when we are thus ſummoned to it, leſt we be of the number of them who *deſpiſe the chaſtiſements of the Lord*, Heb. 12. 5.

At death. 30. There is yet another time of *repentance*, which in the practice of men hath gotten away the cuſtome from all thoſe, and that is the *time* of *death*, which, it is true, is a time very fit to *renew* our *repentance*, but ſure not proper to *begin* it; and it is a moſt *deſperate madneſs* for men to defer it till then. For to ſay the *mildeſt* of it, it is the *venturing* our Souls upon ſuch *miſerable uncertainties* as no wiſe man would truſt with any thing of the *leaſt value*.

For

For *first*, I would ask any man that means to *repent* at his *death*, how he knows he ſhall have an *hours* time for it? do we not daily ſee men *ſnatch'd* away in a moment? and who can tell that it ſhall not be his own caſe? But *ſecondly*, ſuppoſe he have a more *leiſurely* death, that ſome *diſeaſe* give him warning of its *approach*, yet perhaps he will not underſtand that warning, but will ſtill flatter himſelf, as very often ſick people do, with *hopes* of life to the laſt: and ſo his *death* may be *ſudden* to him though it comes by never ſo ſlow degrees. But again, *thirdly*, if he do diſcern his *danger*, yet how is he ſure he ſhall then be able to *repent*? *Repentance* is a *grace* of God, not at our *command*; and it is juſt and uſual with God, when men have a long time *refuſed* and *rejected* that *grace*, reſiſted all his calls and *invitations* to *converſion* and *amendment*, to give them over at laſt to the *hardneſs* of their own *hearts*, and not to afford them any more of that grace they have ſo deſpiſed. Yet ſuppoſe in the *fourth* place, that God in his infinite patience ſhould ſtill continue the *offer* of that *grace* to thee, yet thou that haſt reſiſted, it may be *thirty*, or *forty*, or *fifty* years together, how knoweſt thou that thou ſhalt put off that *habit* of reſiſtance upon a *ſudden*, and make uſe of the *grace* afforded? It is ſure thou haſt many more advantages towards the doing it *now* then thou wilt have *then*.

Sunday V.

The danger of deferring it till then.

The diſadvantages of a death bed repentance.

31. For *firſt*, The longer ſin hath kept poſſeſ-

The cuſtom of ſin.

Sunday V.

poſſeſſion of the heart the harder it will be to drive it out. It is true, if *Repentance* were nothing but a preſent *ceaſing* from the *acts* of ſin, the *death-bed* were fitteſt for it, for then we are diſabled from committing moſt ſins; but I have formerly ſhewed you *repentance* contains much more then ſo, there muſt be in it a *ſincere hatred* of ſin, and *love* of God. Now how unlikely is it that he which hath all his life loved ſin, cheriſht it in his boſome, and on the contrary abhorred God and *goodneſs*, ſhould in an inſtant quite change his *affections*, hate that ſin he *loved* and love God and *goodneſs*, which before he utterly hated?

Bodily pains

32. And *ſecondly*, The bodily *pains* that attend a *death bed* will *diſtract* thee and make thee unable to attend the work of *repentance*, which is a buſineſs of ſuch weight and difficulty, as will employ all our *powers* even when they are at the *freſheſt*.

Danger of inſincerity.

33. Conſider thoſe *diſadvantages* thou muſt then ſtruggle with, and then tell me what *hope* there is thou ſhalt then do that, which now upon much *eaſier* terms thou will not. But in the *third* place there is a *danger* behind beyond all theſe, and that is, that the *repentance* which death drives a man to, will not be a true *repentance*, for in ſuch a caſe it is plain, it is only the fear of *hell* puts him on it, which though it may be a good *beginning*, where there is time after to *perfect* it, yet where it goes alone it can never avail for *Salvation*. Now that *death-bed repentances* are often one-

ly

ly of this sort, is too likely when it is observed, that many men who have seemed to *repent*, when they have thought *Death* approaching, have yet, after it hath pleased God to restore them to *health*, been as wicked (perhaps worse) as ever they were before; which shews plainly that there was no *real* change in them, and then surely had such a man died in that *seeming repentance*, God, *who tries the heart*, would not have accepted it, which he saw was *insincere*. When all these dangers are laid together, it will surely appear a most *desperate* adventure for any man to trust to a *Death-bed repentance*. Nor is it ever the less for that example of the *penitent Thief*, *Luke* 23.43. which is by many so much depended on. For it is sure, his case and ours differ widely, he had never heard of Christ before, and so more could not be expected of him then to embrace him as soon as he was tendred to him: But we have had him *offered*, nay *prest* upon us from our *Cradles* and yet have *rejected*. But if there were not this *difference*, it is but a *faint* hope can be raised onely from a *single example*, and another we find not in the whole *Bible*. The *Israelites* we read were *fed with Manna from Heaven*, but would you not think him stark mad that should out of expectation of the like, neglect to provide himself any food? Yet it is full as reasonable to depend upon this *example* as the other. I conclude all in the words of the Wise man, *Eccles.* 12.1. *Remember thy Creator in the dayes of thy* Sunday V.

Sunday V.

youth before the evil dayes come.

Fasting.

34. To this duty of repentance, *Fasting* is very proper to be annexed. The Scripture usually joyns them together; among the *Jews* the great day of *atonement* was to be kept with *Fasting*, as you may see by comparing *Levit.* 16.31. with *Isay* 58.5. and this by Gods especial appointment. And in the Prophets when the people are called on to repent and *humble* themselves, they are also called on to *Fast.* Thus it is *Joel* 2.12. *Therefore now thus saith the Lord, Turn ye unto me with all your hearts, with fasting, and with weeping,* &c. Yea, so proper hath *Fasting* been accounted to *Humiliation*, that wee see even *wicked Ahab* would not omit it in his 2 *Kings* 21.27. Nor the *Heathen Ninivites* in theirs, *Jonah* 3.5. Nor is it less fit or less acceptable since Christ, then it was before him. For we see he supposes it as a duty sometimes to be performed, when he gives directions to avoid *vain-glory* in it, *Matth.*6.6. And also assures us that if it be performed, as it ought, not to *please men*, but *God*, it will surely be rewarded by him. And accordingly we finde it *practised* by the *Saints: Anna*, Luke 2,37. *Served God with fasting and prayer:* where it is observable, that it is reckoned as a service of God, fit to be joyned with *prayers.* And the Christians of the *first* times were generally very frequent in the *practice* of it. Now though *fasting* be especially *proper* to a time of *humiliation*, yet is it not so restrained to it but

but it may be *seasonable*, whensoever we have any *extraordinary* thing to request from *God*. Thus when *Esther* was to endeavour the *deliverance* of her people from destruction, she and all the *Jews* kept a *solemn* Fast, *Esther* 4 16. And thus when *Paul* and *Barnabas* were to be *Ordained Apostles*, there was *fasting* joyned to prayer, *Acts* 13.3. And so it will be very fit for us, whensoever we have need of any *extraordinary* directions, or assistance from *God*, whether concerning our *temporal* or *spiritual* concernments, thus to quicken our prayers by *Fasting*. But above all occasions, this of *Humiliation* seems most to require it, for besides the advantages of *kindling* our *zeal*, which is never more necessary then when we beg for *pardon* of *sins*, *Fasting* carries in it somewhat of *revenge*, which is reckoned as a *special* part of *repentance*, 2 *Cor.* 7. 11. For by denying our bodies the refreshment of our ordinary food, we do inflict somewhat of *punishment* upon our selves for our former *excesses*, or whatever other sins we at that time accuse our selves of; which is a proper effect of that *indignation* which every sinner ought to have against himself. And truly he that is so tender of himself that he can never finde in his heart so much as to miss a *meal*, by way of punishment for his *faults*, shewes he is not much fallen out with himself, for committing them, and so wants that indignation which the Apostle in the forenamed text mentions as a part of true repentance.

Sunday V.

Fasting a revenge upon our selves.

Sunday V.

Such revenges acceptable with God.

35. There is no doubt, but such *Holy revenges* upon our selves for sins are very *acceptable* to God; yet we must not think that either those, or any thing else we can do, can make *satisfaction* for our offences, for that nothing but the *blood* of *Christ* can do. And therefore on *that*, and not on any of *our* performances we must depend for pardon. Yet since that *blood* shall never be *applyed* to any but penitent sinners, we are as much concern'd to *bring forth all the fruits of repentance*, as if our *hopes* depended on them only.

Yet no satisfaction for sins.

Times of fasting.

36. How *often* this duty of *fasting* is to be performed, we have no direction in Scripture. That must be allotted by mens own *piety*, according as their *health*, or other *considerations* will allow. But as it is in *humiliation*, the frequenter returns we have of set times for it, the better; so is it likewise in *fasting*, the *oftener*, the *better*, so it be not *hurtful* either to our *healths*, or to some other *duty* required of us. Nay perhaps *fasting* may help some men to more of those times for *humiliation*, then they would otherwise gain. For perhaps there are some, who cannot, without a manifest *hinderance* to their *calling*, allow a whole *day* to that work, yet such a one may at least afford that *time*, he would otherwise spend in *eating*: And so *fasting* will be *doubly* useful towards such a mans *humiliation*, both by helping him in the duty, and gaining him *time* for it.

37. I have now gone through the *first* branch

branch of our Duty to *God*, to wit, the *Acknowledging* him for our God. The *Second* is the *having no other*. Of which I need say little, as it is a *forbidding* of that grosser sort of *Heathenish Idolatry*, the worshipping of *Idols*, which though it were once common in the world, yet is now so rare, that it is not likely any that shall read this will be concerned in it. Only I must say, That to pay *Divine Worship* to any creature, be it *Saint* or *Angel*, yea, or the *Image* of *Christ* himself, is a *transgression* against this second branch of our duty to *God*, it being the *imparting* that to a *creature* which is due only to God, and therefore is strictly to be abstained from.

Sunday V.

Second Branch of our Duty to God.

38. But there is another sort of *Idolatry* of which we are generally guilty, and that is, when we pay those affections of *Love*, *Fear*, *Trust*, and the like, to any *creature* in a higher degree then we do to *God*: for that is the setting up that thing, whatsoever it is, for our God. And this *inward* kind of *Idolatry* is that which provokes God to *jealousie* as well as the *outward* of worshipping an *Idol*. I might enlarge much upon this, but because some severals of it have been toucht on in the former *discourse*, I suppose it needless. And therefore shall now proceed to the *second* head of DUTY, that to our SELVES.

Inward Idolatry.

PARTITION VI.

Of DUTIES *to our* SELVES; *Of Sobriety*; *Of Humility*; *the great Sin of* PRIDE; *the Danger, the Folly of this*; *Of* VAIN-GLORY, *the Danger, Folly*; *the Means to Prevent it*: *Of* MEEKNES; *the Means to obtain it*, &c.

Duty to our SELVES.

§. 1. THIS DUTY to our SELVES is by *S. Paul* in the foremention'd Text, *Titus* 2.12. ſummed up in this one word, *Soberly*. Now by *Soberly*, is meant our keeping within thoſe due bounds which God hath ſet us. My buſineſs will therefore be to tell you what are the particulars of this *Sobriety*: And that *firſt*, in reſpect of the *ſoul*; *ſecondly*, in reſpect of the *body*: The *ſobriety* of the *ſoul* ſtands in right *governing* its *paſſions* and *affections*; and to that are many *Virtues* required. I ſhall give you the particulars of them.

Humility.

2. The *firſt* of them is *Humility*, which may well have the prime place, not only in reſpect of the excellency of the *virtue*, but alſo of its uſefulneſs towards the *obtaining* of all the *reſt*. This being the foundation on which all others muſt be built. And he that hopes to gain them without this, will prove but like that fooliſh builder Chriſt ſpeaks of, *Luke* 6. 49. *who built his houſe on the ſand*. Of the *Humility*

towards God I have already ſpoken, and ſhewed the neceſſity of it, I am now to ſpeak of Humility, as it concernes our ſelves, which will be found no leſs neceſſary then the former. *Sunday VI.*

3. This *Humility* is of two ſorts, the *firſt* is, the having a mean and low opinion of our ſelves, the *ſecond* is the being content that others ſhould have ſo of us. The firſt of theſe is contrary to pride, the other to vain-glory. And that both theſe are abſolutely neceſſary to Chriſtians, I am now to ſhew you; which will, I conceive, beſt be done by laying before you *firſt*, the ſin, *ſecondly*, the danger, *thirdly*, the contrary vices.

4. And *firſt*, for *Pride*; the ſin of it is ſo great, that it caſt the *Angels* out of *heaven*, and therefore if we may judge of ſin by the *puniſhment*, it was not onely the *firſt*, but the greateſt ſin that ever the Devil himſelf hath been guilty of: But we need no better proof of the hainouſneſs of it, then the extream hatefulneſs of it to God; which beſides that inſtance of his puniſhing the Devil, we may frequently finde in the Scriptures, *Prov.* 16.5. *Every one that is proud in heart is an abomination to the Lord.* And again, Chap. 6.16. where there is mention of ſeveral things the Lord hates, *a proud look* is ſet as the firſt of them: So *Jam.* 4.7. *God reſiſteth the proud*; and divers other texts there are to the ſame purpoſe, which ſhew the great hatred God bears to this ſin of Pride. Now ſince it is certain, God who is all goodneſs hates nothing, but *The great ſin of Pride.*

Sunday VI.

as it is evil, it must needs follow, that where God hates in so great a degree, there must be a great degree of evil.

The danger.

5. But *secondly*, PRIDE is not only very sinful but very dangerous; and that *first*, in respect of drawing us to other sins; *secondly*, of betraying us to *punishments*. *First*, Pride draws us to other *sins*, wherein it shews it self indeed to be the direct contrary to humility; for as that is the root of all Vertue, so is this of all Vice. For he that is proud sets himself up as his own God, and so can never submit himself to any other rules or Laws then what he makes to himself. The ungodly, saies the Psalmist, *is so proud that he careth not for God*, Psal. 10. 4. Where you see it is his pride that makes him despise God. And when a man is once come to that, he is prepared for the commission of all sins. I might instance in a multitude of particular sins that naturally flow from this of pride; as *first*, *Anger*, which the wise man sets as the effect of pride, *Pro.* 21. 24. calling it *proud wrath*; secondly, *strife* and *contention*; which he again notes to be the off-spring of pride, *Prov.* 13. 10. *Only by pride cometh contention.* And both these are indeed most *natural* effects of pride. For he that thinks very highly of himself expects much submission and observance from others, and therefore cannot but rage and quarrel whenever he thinks it not sufficiently paid. It would be infinite to mention all the fruits of this bitter root: I shall name but one more, and that is,

Drawing into other sins.

that

that pride not onely betrayes us to many ſins, but alſo makes them incurable in us, for it hinders the working of all remedies. *Sunday* VI.

6. Thoſe remedies muſt either come from God or man; if from God, they muſt be either in the way of meekneſs and gentleneſs, or elſe of ſharpneſs and puniſhment. Now if God by his goodneſs eſſay to lead a provd man to repentance, he quite miſtakes Gods meaning, and thinks all the mercies he receives are but the reward of his own deſert, and ſo long 'tis ſure he will never think he needs repentance. But if on the other ſide God uſe him more ſharply, and lay afflictions and puniſhments upon him, thoſe in a proud heart work nothing but murmurings and hatings of God, as if he did him injury in thoſe puniſhments. As for the remedies that can be uſed by man, they again muſt be either by way of *correction*, or *exhortation*; corrections from man will ſure never work more on a proud heart, then thoſe from God; for he that can think God unjuſt in them, will much rather believe it of man. And exhortations will do as little. For let a proud man be admoniſhed though never ſo mildly and lovingly he looks on it as a diſgrace. And therefore in ſtead of *confeſſing* or amending the fault, he falls to reproaching his reprover as an over-buſie or cenſorious perſon, and for that greateſt and moſt precious act of kindneſs, looks on him as his enemy. And now one that thus ſtubbornly reſiſts all means of cure muſt be concluded *Frustrating of remedies.*

in

Sunday in a moſt dangerous eſtate.

VI. 7. But beſides this danger of ſin, I told you there was another, that of *puniſhment*; and of this there will need little proof when it is conſidered, that God is the proud mans profeſt enemy, that he hates and reſiſts him, as appeared in the Texts forecited: And then there can be little doubt, that he which hath ſo mighty an adverſary ſhall be ſure to ſmart for it. Yet beſides this general ground of concluſion, it may not be amiſs to mention ſome of thoſe *texts* which particularly threaten this ſin, as *Prov.* 16. 18. *Pride goeth before deſtruction, and an haughty ſpirit before a fall:* Again, Prov. 16. 5. *Every one that is proud in heart is an abomination to the Lord, though hand joyn in hand, yet they ſhall not be unpuniſhed.* The decree it ſeems is unalterable, and whatever endeavours are uſed to preſerve the proud man they are but vain, for he *ſhall not go unpuniſhed.* And this is very remarkable in the ſtory of *Nebuchadnezzor*, *Dan.* 4. who though a King, the greateſt in the world, yet for his pride was *driven from among men* to dwell and feed with beaſts. And it is moſt frequently ſeen, that this ſin meets with very *extraordinary* judgments even in this life. But if it ſhould not, let not the *proud man* think that he hath eſcaped *Gods vengeance*, for it is ſure there will be a moſt ſad reckoning in the next; for if God ſpared not the Angels for this ſin, but caſt them into hell, let no man hope to ſpeed better.

Betraying to puniſhment.

8. In

8. In the *third* place I am to ſhew you the great *Folly* of this ſin; and to do that, it will be neceſſary to conſider the ſeveral things whereof men uſe to be proud; they are of three ſorts, either thoſe which we call the *goods* of *Nature*, or the *goods* of *Fortune*, or the *goods* of *Grace*. *Sunday* VI. *The Folly.*

9. By the *Goods* of *Nature*, I mean *Beauty*, *Strength*, *Wit*, and the like, and the being proud of any of theſe is a huge *folly*: For *firſt*, we are very apt to miſtake and think our ſelves Handſome or Witty when we are not, and then there cannot be a more *Ridiculous Folly* then to be proud of what we have not, and ſuch every one eſteems it in another man, though he never ſuppoſes it his own caſe, and ſo never diſcerns it in himſelf. And therefore there is nothing more deſpiſeable amongſt all men, then a *Proud Fool*, yet no man that entertains high opinions of his own wit but is in danger to be thus deceived, a mans own judgement of himſelf being of all others the leaſt to be truſted. But *ſecondly*, ſuppoſe we be not out in judging, yet what is there in any of theſe *natural* endowments which is worth the being Proud? There being ſcarce any of them which ſome creature or other hath not in a greater degree then man. How much does the whiteneſſe of the *Lilly*, and the redneſs of the *Roſe* exceed the white and red of the faireſt face? What a multi- *In reſpect of the goods of Nature.*

Sunday VI. multitude of creatures is there, that far surpass man in *strength* and *swiftness*? And divers others there are which as far as concerns any useful end of theirs, act much more wisely then most of us; and are therefore oftentimes in Scripture proposed to us by way of Example. It is therefore surely great unreasonableness for us to think highly of our selves for such things as are common to us with beasts and plants. But *thirdly*, if they were as excellent as we fancy them, yet they are not at all durable, they are impaired and lost by sundry means; a *phrensie* will destroy the rarest wit, a *sickness* decay the freshest beauty, the greatest strength, or however old *age* will be sure to do all. And therefore to be proud of them is again a folly in this respect. But lastly, whatever they are, we gave them not to our selves. No man can think he did any thing towards the procuring his natural beauty or wit, and so can with no reason value himself for them.

The goods of Fortune. 10. In the *second* place, the folly is as great to be proud of the *goods* of *Fortune*; by them I mean wealth and honour, and the like; for it is sure, they adde nothing of true worth to the man, somewhat of outward pompe and bravery they may help him to, but that makes no change in the person. You may load an Ass with money, or deck him with rich Trappings, yet still you will not make him a whit the nobler kind of beast by either of them. Then *secondly*, these are things we have no hold

hold of, they vaniſh many times, ere we are aware; he that is rich to day, may be poor to morrow, and then will be the leſs pitied by all in his poverty, the prouder he was when he was rich. *Thirdly*, We have them all, but as *Stewards*, to lay out for our *Maſters* uſe, and therefore ſhould rather think how to make our accounts, then pride our ſelves in our receipts. *Laſtly*, Whatever of theſe we have, they, as well as the former, are not owing to our ſelves. But if they be lawfully gotten, we owe them onely to God, whoſe bleſſing it is, that maketh rich, *Prov.* 10. 22. If unlawfully, we have them upon ſuch terms that we have very little reaſon to brag of them. And thus you ſee in theſe ſeveral reſpects, the folly of this ſecond ſort of pride. *Sunday VI.*

11. The *third* is that of the *goods of grace*; that is any vertue a man hath. And here I can not ſay, but the things are very valuable, they being infinitely more precious, then all the world, yet nevertheleſs this is of all the reſt the higheſt folly. And that not onely in the foregoing reſpect, that we help not our ſelves to it, grace being above all things moſt immediately Gods Work in us; but eſpecially in this that the being proud of grace, is the ſure way to loſe it. God, who gives grace to the humble, will take it from the proud. For if, as we ſee in the parable, *Mat.* 25. 28. the talent was *taken from him* who had onely put it to no uſe at all, how ſhall he hope to have it con- *The goods of grace.*

Sunday VI.

continued to him that hath put it to ſo ill, that in ſtead of trading with it for *God*, hath trafficked with it for *Satan*? And as he will looſe the *Grace* for the future, ſo he will looſe all *Reward* of it for the time paſt. For let a man have done never ſo many good acts, yet if he be proud of them, that pride ſhall be charged on him to his deſtruction, but the good ſhall never be remembred to his reward. And this proves it to be a moſt wretched folly to be proud of grace. It is like that of *children*, that pull thoſe things in pieces they are moſt fond of, but yet much worſe then that of theirs, for we not only looſe the thing (and that the moſt precious that can be imagined) but we muſt alſo be eternally puniſhed for doing ſo, there being nothing that ſhall be ſo ſadly reckoned for in the next world as the abuſe of Grace, and certainly there can be no greater abuſe of it, then to make it ſerve for an end ſo directly contrary to that for which it was given, it being given to make us humble, not proud; to magnifie God, not our ſelves.

Means of Humility.

12. Having ſhewed you thus much of this ſin, I ſuppoſe it will appear very neceſſary to be eſchewed; to which purpoſe it will *firſt* be uſeful to conſider what hath been already ſaid concerning it, and that ſo ſeriouſly, as may work in thee not ſome ſlight diſlike, but a deep and irreconcileable hatred of the ſin: *ſecondly*, to be very watchful over thine own heart that it cheriſh not any beginnings of it;

never

never ſuffer it to feed on the fancy of thy own worth, but when ever any ſuch thought ariſes, beat it down immediatly with the remembrance of ſome of thy follies or ſins, and ſo make this very motion of pride an occaſion of humility. *Thirdly*, Never to compare thy ſelf with thoſe thou thinkeſt more fooliſh or wicked then thy ſelf, that ſo thou mayeſt like the *Phariſee*, Luk. 16.11. extol thy ſelf for being better; but if thou wilt compare, do it with the Wiſe, and Godly, and then thou wilt finde thou comeſt ſo far ſhort as may help to pull down thy high eſteem of thy ſelf. *Laſtly*, To be very earneſt in Prayer, that God would root out all degrees of this ſin in thee, and make thee one of thoſe *poor in Spirit*, Mat. 5.3. to whom the bleſſing, even of Heaven it ſelf, is promiſed. *Sunday.* VI.

13. The *ſecond* contrary to humility I told you was *vain glory*. That is, a great thirſt after the praiſe of men. And *firſt*, that this is a ſin, I need prove no otherwiſe, then by the words of our Saviour, *John* 5.44. *How can ye believe, that receive honour one of another?* Where it appears, that it is not onely a ſin but ſuch a one, as hinders the receiving of Chriſt into the heart, for ſo *believing* there ſignifies. This then in the *ſecond* place ſhews you likewiſe the great dangerouſneſs of this ſin, for if it be that, which keeps Chriſt out of the heart, it is ſure it brings infinite danger, ſince all our ſafety, all our hope of eſcaping the wrath to come, ſtands in receiving him. *Vain glory.* *The ſin.* *The danger.*

But

Sunday VI. But besides the authority of this text, common experience shews, that where ever this sin hath possession it endangers men to fall into any other. For he that so considers the praise of men, that he must at no hand part with it when ever the greatest sins come to be in fashion and credit (as God knows many are now adays) he will be sure to commit them rather then run the disgrace of being too single and precise; I doubt there are many consciences can witness the truth of this, so that I need say no more to prove the *danger* of this sin.

The Folly. 14. The *third* thing I am to shew, is the *folly* of it; and that will appear *first*, by considering what it is we thus hunt after, nothing but a little *air*, a *blast*, the *breath* of men, it brings us in nothing of real advantage: for I am made never the wiser nor the better for a mans saying I am wise and good. Besides, if I am commended, it must be either before my face or behind my back; if the former, it is very often flattery, and so the greatest abuse that can be offered, and then I must be very much a fool to be pleased with it. But if it be behind my back, I have not then so much as the pleasure of knowing it; and therefore it is a strange *folly* thus to pursue what is so utterly gainless. But *secondly*, it is not only gainless, but painful and uneasie also. He that eagerly seeks praise is not at all master of himself, but must suit all his actions to that end, and in stead of doing

doing what his own reason and conscience (nay perhaps his worldly conveniency) directs him to, he must take care to do what will bring him in *commendations*, and so enslaves himself to every one that hath but a tongue to commend him. Nay, there is yet a further uneasiness in it, and that is, when such a man fails of his aym, when he misses the praise, and perhaps meets with the contrary reproach, (which is no mans lot more often then the vain-glorious, nothing making a man more despised) then what disturbances and disquiets, and even tortures of minde he is under? A lively instance of this you have in *Achitophel*, 2 *Samuel* 17. 23. who had so much of this upon *Absaloms despising his counsel*, that he chose to rid himself of it, by *hanging* himself. And sure this painfulness that thus attends this sin, is sufficient proof of the *folly* of it. Yet this is not all, it is yet further very hurtful. For if this *vain glory* be concerning any good, or Christian action, it destroys all the fruit of it; he that *prays* or gives *alms* to be *seen of men*, *Matth.* 6. 2. must take that as his reward, *Verily I say unto you, they have their reward*; they must expect none from God, but the portion of those Hypocrites that *love the praise of men more then the praise of God*. And this is a miserable *folly* to make such an exchange. It is like the *Dog in the Fable*, who seeing in the water the shadow of that meat he held in his mouth, catcht at the shadow, & so let go his meat. Such

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dogs, such unreasonable creatures are we when we thus let go the eternal rewards of Heaven to catch at a few good words of men. And yet we do not only lose those eternal joyes, but procure to our selves the contrary eternal miseries, which is sure the highest pitch of *folly* and madness. But if the *vain glory* be not concerning any vertuous action, but only some indifferent thing, yet even there also it is very hurtful; for *vain glory* is a sin that whersoever it is placed endangers our eternal estate, which is the greatest of all mischiefs. And even for the present it is observable, that of all other sins it stands the most in its own light, hinders it self of that very thing it pursues. For there are very few that thus hunt after praise, but they are discerned to do so, and that is sure to *eclipse* whatever praise-worthy thing they do, and brings scorn upon them in stead of reputation. And then certainly we may justly condemn this sin of *folly* which is so ill a manager even of its own design.

Helps against vain-glory.

℣ 15. You have seen how wretched a thing this *vain glory* is in these several respects, the serious consideration whereof may be one good means to subdue it, to which it will be necessary to adde, *first*, a great watchfulness over thy self; observe narrowly whether in any *Christian duty* thou at all considerest the *praise of men*, or even in the most indifferent action, look whether thou have not too eager a desire of it, and if thou findest thy self inclined that way, have a very strict eye upon

upon it, and where ever thou findeſt it ſtirring check and reſiſt it, ſuffer it not to be the end of thy actions: But in all matters of Religion let thy Duty be the Motive; in all indifferent things of common life let Reaſon direct thee; and though thou mayeſt ſo far conſider in thoſe things the opinion of men, as to obſerve the rules of *common decency*, yet never think any praiſe that comes in to thee from any thing of that kinde, worth the contriving for: *Secondly*, ſet up to thy ſelf *another aime*, *viz.* that of *pleaſing* God; let that be thy enquiry when thou goeſt about any thing, whether it be approved by him? and then thou wilt not be at leiſure to conſider what praiſe it will bring thee from men. And ſurely he that weighs of how much more moment it is to pleaſe God, who is able eternally to reward us, then men, whoſe applauſe can never do us any good, will ſurely think it reaſonable to make the former his only care. *Thirdly*, if at any time thou art praiſed, do not be much overjoyed with it, nor think a jot the better of thy ſelf; but if it be *Virtue* thou art praiſed for, remember it was God that wrought it in thee, and give him the glory, never thinking any part of it belongs to thee: If it be ſome *indifferent action*, then remember that it cannot deſerve praiſe, as having no goodneſs in it: But if it be a *bad one* (as amongſt men ſuch are ſometimes likelieſt to be commended) then it ought to ſet thee a trembling in ſtead of rejoycing, for

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Sunday VI. then that woe of our Saviours belongs to thee, *Luke* 6.26. *Woe unto you when men speak well of you, for so did their Fathers to the false Prophets*, and there is not a greater sign of a hardned heart, then when men can make their sins the matter of their glory. In the last place let thy *prayers* assist in the fight with this corruption.

MEEKNES. 16. A *second* VERTUE is MEEKNES, That is a calmness and quietness of spirit, contrary to the Rages and impatiencies of Anger. This Vertue may be exercised, either in respect of *God*, or our *neighbour*. That towards God I have already spoken of, under the head of *Humility*, and that towards our neighbour I shall hereafter. All I have here to say of it is, how it becomes a duty to our selves; that it does, in respect of the great *advantage* we reap by it; which, in meer kindness to our selves, we are to look after. And to prove that brings us this great *advantage*, I need say no more, but that this *meekness* is that to which Christ hath pronounced a blessing, *Mat.* 5.5. *Blessed are the meek*, and not only in the next world, but even in this too, *they shall inherit the earth*. Indeed none but the *meek* person hath the true enjoyment of any thing in the world, for the angry, and impatient are like sick people, who we use to say, cannot enjoy the greatest prosperities: For let things be never so fair without, they will raise storms within their own brests. And surely whoever hath either in himself, or others observed

Advantages of it.

ſerved the great uneaſineſs of this paſſion of anger, cannot chuſe but think meekneſs a moſt pleaſant thing. *Sunday VII.*

17. Beſides, it is alſo a moſt honourable thing, for it is that whereby we reſemble Chriſt, *Learn of me*, ſaith he, *for I am meek and lowly in heart*, Matth 11.28. It is alſo that whereby we conquer our ſelves, overcome our own unrulie paſſions, which of all *victories* is the greateſt and moſt noble. Laſtly, it is that which makes us behave ourſelves like men, whereas anger gives us the fierceneſs and wildneſs of Savage Beaſts. And accordingly the one is by all eſteemed and loved, whereas the other is hated and abhorred, every man ſhunning a man in rage as they would a furious beaſt.

18. Farther, yet meekneſs is the ſobriety of the mind, whereas anger is the direct madneſs, it puts a man wholly out of his own power, and makes him do ſuch things as himſelf in his ſober temper abhors; how many men have done thoſe things in their rage, which they have repented all their lives after? and therefore ſurely as much as a man is more honourable then a beaſt, a ſober man then a mad man, ſo much hath this vertue of *Meekneſs* the advantage of *Honour* above the contrary vice of Anger.

19. Again, meekneſs makes any condition tolerable and *eaſie* to be endured. He that meekly bears any ſuffering takes off the edge of it that it cannot wound him, whereas he

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that frets and rages at it; whets it and makes it much ſharper then it would be; nay, in ſome caſes makes that ſo, which would not elſe be ſo at all, as particularly in the caſe of *reproachful words*, which in themſelves can do us no harm, they neither hurt our bodies nor leſſen our eſtates, the only miſchief they can do us is to make us angry, and then our anger may do us many more; whereas he that meekly paſſes them by is never the worſe for them, nay, the better; for he ſhall be rewarded by God for that patience. Much more might be ſaid to recommend this vertue to us, in reſpect of our *own preſent advantage*, but I ſuppoſe this may ſuffice to perſwade men to eſteem of it. The harder matter will be to gain them to the practice of it, wherein men pretend I know not what difficulties of natural conſtitutions, and the like; yet ſure there is no man of ſo *Cholerick* a temper, but if he did heartily ſet about it, would find it were not impoſſible in ſome good meaſure to ſubdue it: But then he muſt be diligent in uſing means to that end. Divers of theſe *Means* there are, I ſhall mention ſome few.

Means of obtaining it.

1o. As *firſt*, The imprinting deep in our minds the lovelineſs and benefits of meekneſs, together with the uglineſs and miſchiefs of anger. *Secondly*, To ſet before us the examples of Chriſt, who endured all reproaches, yea, torments with perfect patience, that was *led as a ſheep to the ſlaughter*, I ſay 53.7. That *when he was reviled, reviled not again*; when

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he suffered, threatned not, 1 Peter 2.23. And if he, *the Lord of glory* suffered thus meekly and unjustly from his own creatures, with what face can we ever complain of any injury done to us? *Thirdly*, To be very watchful to prevent the very first beginnings of anger, and to that purpose to mortifie all *inward peevishness* and *frowardness* of minde, which is a sin in it self, though it proceed no farther, but will also be sure, if it be cherished, to break out into open effects of anger. Therefore when ever thou findest the least rising of it within thee, make as much haste to *check* it as thou wouldest to quench a fire in thy house, but be sure thou bring no fuel to it, by entertaining any thoughts that may increase it. And at such a time especially keep a most strict watch over thy tongue, that it break not out into any angry speeches, for that breath will fan the fire, not only in thine adversary, but thy self too; therefore though thy heart be hot within, stifle the flame, and let it not break out; and the greater the temptation is, the more earnestly lift up thy heart to God to assist thee to overcome it. *Fourthly*, Often remember how great punishments thy sins have deserved, and then whether thy sufferings be from God or man, thou wilt acknowledge them to be far short of what is due to thee, and therefore wilt be ashamed to be impatient at them. *Sunday VI.*

21. The *third Vertue* is CONSIDERATION, and this in a most special manner we owe CONSIDERATION.

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owe to our Souls. For without it we ſhall, as rash unadviſed people uſe to do, ruſh them into infinite perils. Now this *Conſideration* is either of our *State*, or of our *Actions*. By our *State*, I mean what our condition is to God-ward, whether it be ſuch that we may reaſonably conclude our ſelves in his favour. This it much concerns us to conſider and examine, and that not by thoſe eaſie rules men are apt to frame to themſelves, as whether they believe that Chriſt died for their ſins, that they are of the number of the Elect, and ſhall certainly be ſaved; if theſe and the like were all that were required to put us into Gods favour, none but ſome melancholy perſon could ever be out of it; for we are apt enough generally to believe comfortably of our ſelves. But the Rules God hath given us in his Word are thoſe by which we muſt be tryed at the laſt day, and therefore are certainly the only ſafe ones by which to try our ſelves now. And the ſum of thoſe are, That whoſoever continues in any *one wilful ſin* is not in his favour, nor can if he ſo *die* hope for any mercy at his hand.

Of our State.

The Rule by which to try our State.

22. Now it is highly neceſſary we ſhould conſider what our condition is in this reſpect: for ſince our life is nothing but a puff of breath in our noſtrils, which may for ought we know be taken from us the next minute, it nearly concerns us to know how we are provided for another world, that ſo in caſe we want at preſent that oil in our Lamps where-

with

with we are to meet the Bridegroom, *Mat.* 25. 8. we may timely get in, and not for want of it be ever shut out like the foolish Virgins from his presence. The neglect of this *consideration* hath undone many souls; some by too easie a belief that they were in a good condition, without considering and trying themselves by the foregoing Rule, but presuming either upon some slight outward performances, or upon such a false faith as I even now described; others by the wretched careless going on, without so much as asking themselves what their condition is, but hope they shall do as well as their neighbours, and so never enquiring farther; which wretched carelesness will as certainly undoe the spiritual, as the like would do the temporal estate; yet in that every man is wise enough to foresee, that a man that never takes any accounts of his estate to see whether he be worth something or nothing, will be sure to be a beggar in the end. But in this far weightier matter we can generally be thus improvident. *Sunday VI.* *The danger of Inconsideration.*

23. The *second* thing we are to consider, is our *Actions*, and those either before or after the doing of them. In the first place, we are to consider before we act, and not to do any thing rashly or headily; but *first*, to advise with our consciences, whether this be lawful to be done, for he that follows his own inclination, and does every thing which that moves him to, shall be sure to fall into a multitude of sins. Therefore consider soberly and *Our Actions.* *Before we do them.*

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Sunday VI.

be assured of the lawfulness of the thing before thou venture to do it. This advisedness is in all worldly things accounted so necessary a part of wisdom, that no man is accounted wise without it; a rash man we look upon as the next degree to a fool: And yet it is sure there is not so much need of looking about us in any thing as in what concerns our souls, and that not only in respect of the great value of them above all things else, but also in regard of the great danger they are in, as hath been shewed more at large in the beginning of the Treatise.

After they are done.

24. *Secondly*, We are to consider the actions when they are *past* also, that is, we are to examine whether they have been such as are allowable by the Laws of Christ. This is very necessary whether they be good or bad; if they be good, the recalling them helpeth us to the comfort of a *good conscience*, and that comfort again encourageth us to go on in the like; and besides, it stirs us up to thankfulness to God, by whose grace alone we were enabled to do them. But if they be bad, then it is especially necessary that we thus examine them, for without this it is impossible we should ever come to amendment; for unless we observe them to have been amiss, we can never think it needful to amend, but shall still run on from one *wickedness to another*, which is the greatest curse any man can lie under.

Frequency of Consideration.

25. The oftener therefore we use this *consideration* the better, for the less likely it is that

that any of our ſins ſhall eſcape our knowledge. *Sunday* It is much to be wiſht that every man ſhould VI. thus *every night try the actions of the day*, that ſo if he have done any thing amiſs he may ſoon check himſelf for it, and ſettle his reſolutions againſt it, and not let it grow on to a habit and courſe. And that he may alſo early beg Gods pardon, which will the eaſier be had the ſooner it is asked, every delay of that being a great increaſe of the ſin. And ſurely whoever means to take an account of himſelf at all, will find this the eaſier courſe, it being much eaſier to do it ſo a little at a time, and while paſſages are freſh in his memory, then to take the account of a long time together. Now if it be conſidered, that every wilful ſin muſt have a particular repentance before it can be pardoned, me thinks men ſhould tremble to ſleep without that repentance; for what aſſurance hath any man that lies down in his bed that he ſhall ever riſe again? and then how dangerous is the condition of that man that ſleeps in an unrepented ſin? The weighing of theſe ſeveral Motives may be a means, by Gods bleſſing, to bring us to the practice of this duty of *Conſideration* in all the parts of it.

Danger of omitting it.

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PARTITION VII.

Of CONTENTEDNES *and the Contraries to it; Murmuring, Ambition, Covetouſneſs, Envy; Helps to Contentedneſs; Of* DUTIES *which concern our* BODIES; *Of* CHASTITY, &c. *Helps to it; Of* TEMPERANCE. *Rule of Temperance in in* EATING.

CONTENTEDNES.

1. THE *Fourth* VIRTUE is CONTENTEDNES, and this ſurely is a duty we muſt owe to our ſelves, it being that without wch it is impoſſible to be happy. This *Contentedneſs* is a well-pleaſednes with that condition, whatever it is, that God hath placed us in, not *murmuring* and repining at our lot, but chearfully welcoming whatſoever God ſends. How great, and withal how *pleaſant* a virtue this is may appear by the contrariety it hath to ſeveral great and painful vices; ſo that where this is rooted in the heart, it ſubdues not only ſome ſuch ſingle ſin, but a cluſter of them together.

Contrary to murmuring.

2. And firſt it is contrary to all *murmuring* in general, which is a ſin moſt hateful to God, as may appear by his *ſharp puniſhments* of it on the Iſraelites in the wilderneſs, as you may read in ſeveral places of the book of *Exodus* and

and *Numbers*. And ſurely it is alſo very painful and uneaſie to a mans ſelf, for if, as the Pſalmiſt ſaith, it be a *joyful pleaſant thing to be thankful*, we may by the Rule of contraries conclude, It is a ſad and unpleaſant thing to be *murmuring*; and I doubt not every mans own experience will confirm the truth of it. *Sunday VII.*

3. *Secondly*, It is contrary to *Ambition*; the *ambitious* man is always *diſliking* his preſent condition, and that makes him ſo greedily to ſeek a higher, whereas he that is content with his own lies quiet out of the road of this temptation. Now *ambition* is not only a great ſin in it ſelf, but it puts men upon many other: There is nothing ſo horrid, which a man that eagerly ſeeks greatneſs will ſtick at; lying, perjury, murder, or any thing will down with him, if they ſeem to tend to his advancement: And the uneaſineſs of it is anſwerable to the ſin. This none can doubt of that conſiders what a multitude of fears and jealouſies, cares and diſtractions there are that attend *ambition* in its progreſs, beſides the great and publick ruines that uſually befal it in the end. And therefore ſure *Contentedneſs* is in this reſpect as well a Happineſs as a Vertue. *To Ambition.*

4. *Thirdly*, It is contrary to *Covetouſneſs*; this the Apoſtle witneſſeth, *Heb.* 13. 5. *Let your converſation be without* covetouſneſs, *and be content with ſuch things as ye have*; where you ſee contentedneſs is ſet as the direct contrary to *covetouſneſs*. But of this there needs *To Covetouſneſs.*

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Sunday VII. no other proof then common experience; for we ſee the covetous man never thinks he hath enough, and therefore can never be content; for no man can be ſaid to be ſo that thirſts after any thing he hath not. Now that you may ſee how excellent and neceſſary a virtue this is that ſecures us againſt *covetouſneſs*, it will not be amiſs a little to conſider the nature of that ſin.

Covetouſneſs contrary to our duty to God. 5. That it is a very great crime, is moſt certain, for it is contrary to the very foundation of all good life; I mean thoſe *three great Duties*, to *God*, to our *Selves*, to our *Neighbour*. *Firſt*, It is ſo contrary to our Duty to God, that Chriſt himſelf tells us, *Luke* 16. 13. *We cannot ſerve God and Mammon*: he that ſets his heart upon wealth, muſt neceſſarily take it off from God. And this we daily ſee in the *covetous* mans practice, he is ſo eager in the gaining of riches, that he hath no time or care to perform duty to God; let but a good bargain, or opportunity of gain come in his way, *Prayer*, and all duties of Religion, muſt be neglected to attend it. Nay, when the committing the greateſt ſin againſt God may be likely either to get or ſave him ought, his love of wealth quickly perſwades him to commit it.

To our Selves. 6. *Secondly*, It is contrary to the Duty we owe our *Selves*, and that both in reſpect of our Souls and Bodies. The covetous man deſpiſes his Soul, ſells that to eternal deſtruction for a little pelf: for ſo every man does that

that by any unlawful means ſeeks to enrich himſelf, Nay, though he do it not by unlawful means, yet if he have once ſet his heart upon wealth, he is that covetous perſon upon whom the Apoſtle hath pronounced, *That he ſhall not enter into the Kingdom of God*, 1 Cor. 6. 10. Nor doth he only offend againſt his Soul but his Body too. For he often denies that thoſe neceſſary refreſhments it wants, and for which his wealth (as far as it concerns himſelf) was given him. This is ſo conſtantly the cuſtome of rich Miſers that I need not prove it to you. *Sunday VII.*

7. In the *third* place, *Covetouſneſs* is contrary to the duty we owe to our *neighbours*. And that in both the parts of it, Juſtice and Charity: he that loves money immoderately, will not care whom he cheats and defrauds ſo he may bring in gain to himſelf; and from hence ſpring thoſe many tricks of deceit and couſenage, ſo common in the world. As for Charity, that is never to be hoped for from a covetous man who dreads the leſſening of his own heaps more then the ſtarving of his poor brother. You ſee how great a ſin this is, that we may well ſay of it as the Apoſtle doth, 1 Tim. 6. 10. *The love of money is the root of all evil.* And it is not much leſs uneaſie then wicked, for between the care of getting and the fear of loſing, the covetous man enjoyes no quiet hour. Therefore every man is deeply concerned, as he tenders his happineſs either in this world or the next, to guard him- *To our neighbours.*

Sunday VII.

himself against this sin, which he can no way do, but by possessing his heart with this vertue of *contentedness*.

Contentedness contrary to envy.

8. In the *fourth* place, it is contrary to *envy*, for he that is content with his own condition, hath no temptation to *envy* anothers: How unchristian a sin this of *envy* is, shall hereafter be shewed: At the present, I need say no more, but that it is also a very uneasie one, it frets and gnaws the very heart of him that harbors it. But the worse this sin is, the more excellent still is this grace of *contentedness*, which frees us from it. I suppose I have said enough to make you think this a very lovely, and desirable Vertue. And sure it were not impossible to be gain'd by any, that would but observe these few directions.

Helps to contedness.

9. *First*, To consider, that whatever our estate and condition in any respect be, it is that which is alotted us by God, and therefore is certainly the best for us, he being much better able to judge for us, then we for our selves; and therefore to be displeased at it, is in effect to say, we are wiser then he. *Secondly*, Consider thorowly the vanity of all worldly things, how very little there is in them, while we have them, and how uncertain we are to keep them; but above all, in how little stead they will stand us at the day of death or judgement, and then thou canst not think any of them much worth the desiring, and so will not be discontented for want of them. *Thirdly*, Suffer not thy fancy to run on things

thou

thou haſt not: many have put themſelves out of love with what they have, only by thinking what they want. He that ſees his neighbour poſſeſs ſomewhat, which himſelf hath not, is apt to think how happy he ſhould be, if he were in that mans condition, and in the mean time never thinks of enjoying his own, which yet perhaps in many reſpects may be much happier, then that of his neighbours which he ſo much admires. For we look but upon the *outſide* of other mens conditions, and many a man that is envied by his neighbours, as a wonderful happy perſon, hath yet ſome *ſecret trouble*, which makes him think much otherwiſe of himſelf. Therefore never compare thy condition in any thing with thoſe thou counteſt more proſperous then thy ſelf, but rather do it with thoſe thou knoweſt more unhappy, and then thou wilt finde cauſe to rejoyce in thine own portion. *Fourthly*, Conſider how far thou art from deſerving any good thing from God, and then thou canſt not but with *Jacob*, *Gen.* 32.10. confeſs, that thou art *not worthy of the leaſt of thoſe mercies* thou enjoyeſt; and in ſtead of murmuring that they are no more, wilt ſee reaſon to admire, and praiſe the bounty of God, that they are ſo many. *Fifthly*, be often thinking of the joyes laid up for thee in Heaven; look upon that as thy home, on this world, only as an *Inne*, where thou art fain to take up in thy paſſage; and then as a Traveller expects not the ſame conveniences at an *Inne*, that he hath

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at home, ſo thou haſt reaſon to be content with what ever entertainment thou findſt here knowing thou art upon thy journey to a place of *infinite happineſs*, which will make an abundant amends for all the uneaſineſs, and hardſhip thou canſt ſuffer in the way. *Laſtly*, Pray to God, from whom all good things do come, that he will to all his other bleſſings, adde this of a contented minde, without which thou canſt have no taſte or reliſh of any other.

DILIGENCE.

10. A *fifth Duty* is DILIGENCE: This is made up of two parts, *watchfulneſs*, and *induſtry*, and both theſe we owe to our Souls.

Watchfulneſs againſt ſin.

11. *Firſt*, *Watchfulneſs*, in obſerving all the dangers that threaten them. Now ſince nothing can endanger our Souls, but ſin, this *watchfulneſs* is principally to be imployed againſt that: And as in a *beſieged City*, where there is any weak part, there it is neceſſary to keep the ſtrongeſt guard; ſo it is here, whereever thou findeſt thy inclinations ſuch, as are moſt likely to betray thee to ſin, there it concernes thee to be eſpecially *watchful*: Obſerve therefore carefully to *what ſins* either thy natural temper, thy company, or thy courſe of life do particularly incline thee, and *watch* thy ſelf very narrowly in thoſe; Yet do not ſo lay out all thy care on thoſe, as to leave thy ſelf open to any other, for that may give *Satan* as much advantage on the other ſide; but let thy *watch* be general, againſt all ſin, though in a ſpecial manner againſt thoſe, which are like oftneſt to aſſault thee.

12. The

12. The *ſecond* part of *diligence*, is *induſtry*, or *labour*, and this alſo we owe to our Souls, for without it they will as little proſper as that vineyard of the ſluggard, which *Solomon* deſcribes, *Prov.* 24. 30. For there is a husbandry of the Soul, as well as of the eſtate, and the end of the one, as of the other, is the increaſing, and *improving* of its riches. Now the riches of the Soul are either Natural, or Divine. By the natural I mean its faculties of reaſon, wit, memory, and the like; by the Divine I mean the graces of God, which are not the Souls natural portion, but are given immediately by God, and both theſe we are to take care to improve, they being both talents intruſted to us for that purpoſe. *Sunday* VII. *Induſtry in improving gifts.*

13. The way of improving the *natural* is by imploying them ſo, as may bring in moſt honour to God: we muſt not let them lye *idle* by us, through ſloth, neither muſt we overwhelm them with intemperance, and bruitiſh pleaſures, which is the caſe of too many, but we muſt employ them, and ſet them on work. But then we muſt be ſure it be not in the Devils ſervice, like many, who ſet their wit only to the profaning of God; or cheating their neighbours, and ſtuff their memories with ſuch filthineſs, as ſhould never once enter their thoughts; our uſe of them muſt be ſuch, as may bring in moſt glory to God, moſt benefit to our neighbours, and may beſt fit us to make our accounts, when God ſhall come to reckon with us for them. *Of Nature.*

Sunday VII. Of Grace.

14. But the other part of the *Soules riches*, is yet more precious, that is *grace*, and of this we must be especially careful, to husband, and improve it. This is a duty expressly commanded us by the Apostle, 2 *Pet.* 3.18. *Grow in grace.* And again, in the first Chapter of that *Epistle*, verse 5. *Give all diligence to adde to your faith vertue, and to vertue knowledge*, &c. Now the especial means of improving *grace* is by imploying it, that is, by doing those things for the enabling of us whereunto it was given us: This is a sure means, not only in respect of that easinesse, which a custome of any thing brings in the doing of it, but principally, as it hath the promise of God, who hath promised, *Matth.* 25.29. That *to him that hath* (that is, hath made use of what he hath) *shall be given, and he shall have abundance.* He that diligently and faithfully employs the first beginnings of *grace*, shall yet have more, and he that in like manner husbands that more, shall yet have a greater degree; so that what *Solomon* saith of temporal riches, is also true of spiritual, *The hand of the diligent maketh rich.*

To improve good motions

15. Therefore whenever thou findest any good motion in thy heart, remember that is a season for this spiritual husbandry: If thou have but a check of conscience against any sin, thou livest in, drive that on till it come to a hatred, and then that hatred, till it come to resolution, then from that resolution, proceed to some endeavours against it. Do this faith-

faithfully, and ſincerely, and thou ſhalt certainly finde the grace of God aſſiſting thee, not only in every of theſe ſteps, but alſo enabling thee to advance ſtill higher, till thou come to ſome victory over it. Yet to this induſtry thou muſt not fail to adde thy prayers alſo, there being a promiſe, that God will *give the holy Spirit to them that ask it*, Matth. 7. 11. And therefore they that ask it not, have no reaſon to expect it. But it muſt be asked with ſuch an earneſtneſs, as is ſome way anſwerable to the value of the thing, which being infinitely more precious then all the world, both in reſpect of his own worth, and its uſefulneſs to us, we muſt beg it with much more zeal and earneſtneſs, then all temporal bleſſings, or elſe we ſhew our ſelves deſpiſers of it. *Sunday VII.*

16. Having directed you to the means of *improving grace*, I ſhall to quicken you to it, mention the great *danger* of the *contrary*; And that is not as in other things, the loſing only thoſe further degrees, which our induſtry might have helped us to, but it is the loſing even of what we already have; *For from him that hath not* (that is again hath not made uſe of what he hath) *ſhall be taken away even that which he hath*, Matth. 25. 29. God will withdraw the grace, which he ſees ſo neglected, as we ſee in that Parable, the Talent *was taken from him that* had onely *hid it in a Napkin*, and had brought in no gaine to his *Lord*. And this is a moſt ſad puniſhment, the greateſt that can befal any man, before he *The danger of the contrary.*

Sunday VII.

comes to Hell, indeed it is ſome kind of foretaſte of it, it is the delivering him up to the power of the Devil, and it is the baniſhing him from the face of God, which are not the leaſt parts of the miſery of the damned. And it is alſo the binding a man over to that fuller portion of wretchedneſs in another world; For that is the laſt doom of the *unprofitable ſervant*, Matth. 25.30. *Caſt ye the unprofitable ſervant into outer darkneſs, there ſhall be weeping and gnaſhing of teeth.* You ſee there are no light *dangers* that attend this neglect of grace, and therefore if we have any love, nay any common pity to our Souls, we muſt ſet our ſelves to this induſtry. I have now done with thoſe VERTUES, which reſpect our SOULS. I come now to thoſe which concern our BODIES.

CHASTITY.

17. The firſt of which is *Chaſtity*, or *Purity*, which may well be ſet in the front of the duties we owe to our bodies, ſince the Apoſtle, 1 *Cor.* 6.18. ſets the contrary as the eſpecial ſin againſt them, *He that committeth fornication, ſinneth againſt his own body.*

18. Now this vertue of *chaſtity* conſiſts in a perfect abſtaining from all kinds of uncleanneſs; not only that of adultery, and fornication, but all other more unnatural ſorts of it, committed either upon our ſelves, or with any other. In a word, all acts of that kinde are utterly againſt Chaſtity, ſave onely in *lawful marriage*. And even there men are not to think themſelves let looſe to pleaſe their

their bruitiſh appetites, but are to keep themſelves within ſuch rules of moderation, as agree to the end of marriage, which being theſe two, the begetting of Children, and the avoiding of fornication, nothing muſt be done which may hinder the firſt of theſe ends; and the ſecond aiming onely at the ſubduing of luſt, the keeping men from any ſinful effects of it, is very contrary to that end to make marriage an occaſion of heightning, and enflaming it. *Sunday* VII.

19. But this vertue of *chaſtity* reacheth not only to the reſtraining of the groſſer act, but to all lower degrees; it ſets a guard upon our eyes, according to that of our Saviour, *Mat.* 5.28. *He that looketh on a woman to luſt after her, hath committed adultery with her already in his heart*; and upon our *hand* as appears by what Chriſt adds in that place, *If thy hand offend thee, cut it off*: ſo alſo upon our *tongues*, that they ſpeak no immodeſt or filthy words, *Let no corrupt communication proceed out of your mouth*, Epheſ. 4.29. Nay upon our very thoughts, and fancies, we muſt not entertain any foul or filthy deſires, nor ſo much as the imagination of any ſuch thing. Therefore he that forbears the groſſer act, and yet allows himſelf in any of theſe, it is to be ſuſpected that it is rather ſome outward reſtraint, that keeps him from it, then the conſcience of the ſin. For if it were that, it would keep him from theſe too, theſe being ſins alſo, and very great ones in Gods ſight. *Uncleanneſs forbidden in the very loweſt degrees.*

Sunday VII. Beſides, he that lets himſelf looſe to theſe, puts himſelf in very great danger of the other, it being much more eaſier to abſtain from all, then to ſecure againſt the one, when the other is allowed. But above all, it is to be conſidered that even theſe lower degrees are ſuch as make men very odious in Gods eyes who ſeeth the heart, and loves none that are not pure there.

The miſchiefs of it. 20. The *lovelineſs* of this Virtue of *Chaſtity* needs no other way of deſcribing then by conſidering the loathſomeneſs and *miſchiefs* of the contrary ſin, which is, *firſt*, very bruitiſh; thoſe deſires are but the ſame that the beaſts have; and then how far are they ſunk below the nature of men, that can boaſt of their ſins of that kind as of their ſpecial excellency? when if that be the meaſure, a *Goat* is the more excellent creature. *To the Soul.* But indeed they that eagerly purſue this part of Beaſtiality do often leave themſelves little, beſides their humane ſhape, to difference them from beaſts: This ſin ſo clouds the underſtanding, and defaceth the reaſonable Soul. Therefore *Solomon* very well deſcribes the young man that was going to the harlots houſe, *Prov.* 7. 22. *He goeth after her as an Ox goeth to the ſlaughter.*

To the Body. 21. Nor *ſecondly*, are the effects of it better to the body then to the mind. The many foul and filthy, beſides *painful* diſeaſes, which often follow this ſin, are ſufficient witneſſes how miſchievous it is to the *body*. And alas, how many are there that have thus made them-

themſelves the *Divels Martyrs*? Suffered ſuch torments in the purſuit of this ſin, as would exceed the invention of the greateſt tyrant? Surely they that pay thus dear for damnation, very well deſerve to enjoy the purchaſe. *Sunday VII.*

22. But *thirdly*, Beſides the natural fruits of this ſin, it is attended with very great and heavy Judgments from God; the moſt extraordinary and miraculous Judgement that ever befel any place, *Fire* and *Brimſtone from Heaven* upon *Sodome* and *Gomorrah*, was for this ſin of *uncleanneſs*. And many examples likewiſe of Gods vengeance may be obſerved on particular perſons, for this ſin. The inceſt of *Amnon* coſt him his life, as you may read, 2 *Sam.* 13. *Zimrie* and *Cozbi* were ſlain in the very act, *Numb.* 25. 8. And no perſon that commits the like, hath any aſſurance it ſhall not be his own caſe. For how ſecretly ſoever it be committed, it cannot be hid from God, who is the ſure avenger of all ſuch wickedneſs. Nay, God hath very particularly threatned this ſin, 1 *Cor.* 3. 17. *If any man defile the Temple of God, him ſhall God deſtroy.* This ſin of *uncleanneſs* is a kind of *ſacriledge*, a polluting thoſe bodies, which God hath choſen for his *Temples*, and therefore no wonder, if it be thus heavily puniſhed. *The Judgements of God againſt it.*

23. *Laſtly*, This ſin ſhuts us out from the Kingdom of Heaven, wherein no impure thing can enter. And we never find any liſt of thoſe ſins, which bar men thence, but this of *uncleanneſs* hath a ſpecial place in it. Thus *It ſhuts out from Heaven*

it

Sunday VII.

it is *Gal.*5.19 and so again, 1 *Cor.*6.9. If we will thus pollute our selves we are fit company only for those black spirits, the Divel and his Angels; and therefore with them we must expect our portion, where our flames of *lust* shall end in flames of *fire*.

Helps to Chastity.

24. All this layed together, may surely recommend the virtue of *Chastity* to us, for the preserving of which we must be very careful, *first*, to check the *beginnings* of the temptation, to cast away the very *first fancy* of lust with indignation, for if you once fall to parley and talk with it, it gains still more upon you, and then it will be harder to resist; therefore your way in this temptation is to flie rather then fight with it. This is very necessary, not only that we may avoid the danger of proceeding to act the sin, but also in respect of the present fault of entertaining such fancies, which of it self, though it should never proceed further, is, as hath been shewed, a great abomination before God. *Secondly*, have a special care to *flye Idleness*, which is the proper soil for these filthy weeds to grow in; and keep thy self always busied in some innocent or virtuous employment, for then these fancies will be less apt to offer themselves. *Thirdly*, never suffer thy self to recal any unclean passages of thy former life with delight, for that is to act over the sin again, and will be so reckoned by God; nay, perhaps thus deliberately to think of it may be a greater guilt then a rash acting of it. For this

this both ſhews thy heart to be ſet upon filthineſs, and is alſo a preparation to more acts of it. *Fourthly*, forbear the company of ſuch light and wanton perſons as either by the filthineſs of their diſcourſe, or any other means, may be a ſnare to thee. *Fifthly*, pray earneſtly that God would give thee the Spirit of *Purity*, eſpecially at the time of any preſent temptation. Bring the unclean Divel to Chriſt to be *caſt out*, as did the man in the Goſpel; and if it will not be caſt out with *Prayer* alone, add *Faſting* to it; but be ſure thou do not keep up the flame by any high or immoderate feeding. The *laſt* remedy, when the former prove vain, is *Marriage*, which becomes a duty to him that cannot live innocently without it. But even here there muſt be care taken leſt this which ſhould be for his good, become not to him an occaſion of falling for want of ſobriety in the uſe of marriage. But this I have toucht on already, and therefore need adde no more but an earneſt intreaty, That men would conſider ſeriouſly of the foulneſs and danger of this ſin of uncleanneſs, and not let the commonneſs of it leſſen their hatred of it, but rather make them abhor that ſhameleſs impudence of the world that can make light of this ſin againſt which God hath pronounced ſuch heavy curſes, *Whoremongers and adulterers God will judge*, Heb. 13. 4. and ſo he will certainly do all ſorts of unclean perſons whatſoever. *Sunday VII.*

25. The

Sunday VII. *Temperance.*

25. The *ſecond* VIRTUE that concerns our bodies is TEMPERANCE: And the exerciſes of that are divers, as firſt, *temperance* in *Eating*, ſecondly, In *Drinking*, thirdly, in *Sleep*, fourthly in *Recreation*, fifthly, in *apparel*. I ſhall ſpeak of them ſeverally; and firſt of *temperance* in *Eating*. This *temperance* is obſerved when our eating is agreeable to thoſe *ends* to which eating is by God and Nature deſigned; thoſe are *firſt*, the being, *ſecondly*, the well-being of our bodies.

In Eating.

Ends of eating.

Preſerving of life.

26. Man is of ſuch a frame that *Eating* becomes neceſſary to him for the preſerving his life, hunger being a natural diſeaſe which will prove deadly if not prevented, and the onely Phyſick for it is *Eating*, which is therefore become a neceſſary means of keeping us alive. And that is the firſt end of eating; and as men uſe not to take Phyſick for pleaſure, but remedy, ſo neither ſhould they eat.

Of Health.

27. But *ſecondly*, God hath been ſo bountiful as to provide not only for the being, but the *well being* of our bodies, and therefore we are not tyed to ſuch ſtrictneſs, that we may eat no more then will juſt keep us from ſtarving, but we may alſo eat whatſoever either for kind or quantity moſt tends to the *health* and welfare of them: Now that eating which is agreeable to theſe ends, is within the bounds of *temperance*, as on the contrary whatſoever is contrary to them, is a tranſgreſſion againſt it; he therefore that

ſets

ſets up to himſelf other ends of eating, as either the pleaſing of his taſte, (what is yet worſe) the pampering of his body that he may the better ſerve his luſt, he directly thwarts and croſſes theſe ends of Gods; for he that hath thoſe aims doth that which is very contrary to health, yea, to life it ſelf, as appears by the many diſeaſes and untimely deaths which ſurfetting and uncleanneſs daily bring on men. *Sunday VII.*

28. He therefore that will practice this Vertue of *Temperance*, muſt neither eat ſo much, nor of any ſuch ſorts of meat (provided he can have other) as may be hurtful to his health: what the ſorts or quantities ſhall be is impoſſible to ſet down, for that differs according to the ſeveral conſtitutions of men; ſome men may with temperance eat a great deal, becauſe their ſtomacks require it, when another may be guilty of *intemperance* in eating but half ſo much, becauſe it is more then is uſeful to him. And ſo alſo for the ſort of meat, it may be niceneſs and *luxury* for ſome to be curious in them, when yet ſome degree of it may be *neceſſary* to the infirmities of a weak ſtomach, which not out of wantonneſs but diſeaſe cannot eat the courſer meats. But I think it may in general be ſaid, That to healthful bodies the plaineſt meats are generally the moſt wholſome, but every man muſt in this be left to judge for himſelf; and that he may do it aright, he muſt be careful that he never ſuffer himſelf to be enſlaved to his palate, *Rules of Temperance in Eating.*

Sunday VII. late, for that will be ſure to ſatisfie it ſelf, whatever becomes of health or life.

Means of it. 29. To ſecure him the better let him conſider, *Firſt*, How unreaſonable a thing it is that the whole body ſhould be ſubjected to this one Senſe of *Taſting*, that it muſt run all hazards only to pleaſe that. But it is yet much more ſo that the diviner part, the *Soul*, ſhould alſo be thus enſlaved; and yet thus it is in an intemperate perſon, his very ſoul muſt be ſacrificed to this Brutiſh appetite; for the ſin of intemperance, though it be acted by the Body, yet the Soul muſt ſhare in the eternal puniſhment of it. *Secondly*, Conſider how extreme ſhort and *vaniſhing* this pleaſure is, it is gone in a moment, but the pains that attend the exceſs of it are much more durable, and then ſurely it agrees not with that common reaſon, wherewith, as men, we are indued to ſet our hearts upon it. But then in the *third* place, it agrees yet worſe with the temper of a *Chriſtian*, who ſhould have his heart ſo purified and refined with the expectation of thoſe higher and ſpiritual joyes he looks for in another world, that he ſhould very much deſpiſe theſe groſs and *brutiſh pleaſures* which beaſts are as capable of as we, and to them we may well be counted to leave them, it being the higheſt their natures can reach to; but for us who have ſo much more *excellent hopes*, it is an intolerable ſhame that we ſhould account them as any part of our happineſs. *Laſtly*, The ſin of *Gluttony* is

is ſo great and *dangerous*, that Chriſt thought fit to give an eſpecial warning againſt it, *take heed to your ſelves that your hearts be not overcharged with ſurfetting, &c.* Luk. 21. 34. And you know what was the end of the *rich glutton*, Luk. 16. He that had *fared deliciouſly every day*, at laſt wants a *drop of water to cool his tongue*. So much for that firſt ſort of Temperance, that of Eating. *Sunday* VIII.

PARTITION VIII.

Of Temperance in DRINKING, *Falſe Ends of Drinking*, viz. *Good Fellowſhip, putting away Cares*, &c.

§. 1. THe *ſecond* is *Temperance* in *Drinking*, and the ends of eating and *drinking* being much the ſame, I can give no other direct rules in this, then what were given in the former, to wit, that we drink neither of ſuch ſorts of liquor, nor in ſuch quantities as may not agree with the *right ends of drinking*, the preſerving of our lives and healths: Only in this there will be need of putting in *one Caution*, for our underſtandings being in more danger to be hurt by drinking then meat, we muſt rather care to keep that ſafe, and rather not *drink* what we might ſafely in reſpect of our healths, if it be in danger to diſtemper our reaſon. *Temperance in Drinking.*

Sunday VIII. reason. This I say because it is possible some mens brains may be so weak that their heads cannot bear that ordinary quantity of *drink* which would do their bodies no harm. And whoever is of this temper must strictly abstain from that degree of *drink*, or that sort of it which he finds hath that effect, yea, though it do in other respects appear not only safe but useful to his health. For though we are to preserve our healths, yet we are not to do it by a sin, as drunkenness most certainly is.

False ends of drinking. 2. But alas! of those multitudes of *drunkards* we have in the world, this is the case but of very few, most of them going far beyond what their health requires, yea, or can bear, even to the utter destruction thereof. And therefore it is plain men have set up to themselves some *other ends of drinking* then those allowable ones forementioned; it may not be amiss a little to explain what they are, and withal to shew the unreasonableness of them.

Good Fellowship. 3. The *first*, and most owned, is that which they call *Good-fellowship*; one man drinks to keep another company at it. But I would ask such a one, Whether if that man were drinking rank poyson he would pledge him for company? If he say he would not, I must tell him, that by the very same, nay, far *greater reason*, he is not to do this. For *immoderate drinking* is that very poyson; perhaps it doth not always work death immediately (yet there want not many instances of its having done even that, very many having died in their *drun-*

ker-

ken fit) but that the cuſtome of it does uſually bring men to their ends, is paſt doubt, and therefore though the poyſon work ſlowly, yet it is ſtill poyſon. But however it doth at the preſent work that which a wiſe man would more abhor then death; it works madneſs, and frenzy turns the man into a beaſt, by drowning that reaſon which ſhould difference him from one. Certainly the effects of drink are ſuch, that had being drunk been firſt enjoyned as a puniſhment, we ſhould have thought him a more then ordinary Tyrant that had invented it. *Sunday* VIII.

4. A *ſecond* end of drinking is ſaid to be the maintaining of friendſhip and *kindneſs* amongſt men. But this is ſtrangely unreaſonable, that men ſhould do that towards the maintaining of friendſhip, which is really the greateſt miſchief that can be done to any man. Did ever any think to befriend a man by helping to deſtroy his eſtate, his credit, his life? Yet he that thus drinks with a man does this and much more, he ruines his reaſon, yea, his ſoul, and yet this muſt be called the way of preſerving of friendſhip; this is ſo ridiculous that one would think none could own it but when he were actually drunk. But beſides, alas, experience ſhews us, that this is fitter to beget quarrels then preſerve kindneſs, as the many *drunken brawls* we every day ſee, with the wounds, and ſometimes *murders* that accompany them, do witneſs. *Preſerving of kindneſs.*

5. A *third* end is ſaid to be the *chearing of* *Chearing the ſpirits.*

Sunday VIII.

their ſpirits, making them merry and jolly. But ſure if the mirth be ſuch that reaſon muſt be turned out of doors before it begin, it will be very little worth; one may ſay with *Solomon*, *Eccl.* 2. 2. *The laughter of ſuch fools is madneſs.* And ſure they that will be drunk to put themſelves in this temper, muſt by the ſame reaſon be glad of a Frenzie, if they could but be ſure it would be of the merry ſort. But little do theſe merry folks think what ſadneſs they are all this while heaping up to themſelves, often in this world, when by ſome *mad pranks*, they play in their jollity, they bring miſchief upon themſelves, but however certainly in another, where this mirth will be ſadly reckon'd for.

Putting away cares.

6. A *fourth* end is ſaid to be the *putting away of cares*; but I ſhall ask what thoſe *cares* are? be they ſuch as ſhould be put away? perhaps they are ſome *checks* and remorſes of *conſcience*, which muſt be thus charmed. And I doubt this hath proved too effectual with many to the laying them aſleep: But this is the wickedſt folly in the world; for if thou thinkeſt not theſe checks to have ſomething conſiderable in them, why do they trouble thee. But if thou do, it is impoſſible thou canſt hope this can long ſecure thee from them. Thou maiſt thus ſtop their mouthes for a while, but they will one day cry the louder for it. Suppoſe a *Thief* or a *Murderer* knew he were purſued to be brought to juſtice, would he think you to put away the fear of being hanged, fall to drinking, and in the mean time take

no

no care for his escape; or would you not think him desperately mad if he did? Yet this is the very case here, thy conscience tells thee of thy danger, that thou must ere long be brought before *Gods Judgement Seat*; and is it not madness for thee instead of endeavouring to get thy pardon, to drink away the thought of thy danger. But in the *second* place, suppose these cares be some worldly ones, and such as are fit to be put away; then for shame do not so disgrace thy Reason, thy Christianity, as not to let them be as forcible to that end as a little drink. Thy Reason will tell thee it is in vain to care, where care will bring no advantage: and thy Christianity will direct thee to one on whom thou mayest *safely cast all thy cares, for he careth for thee*, 1 Pet. 5. 7. And therefore unless thou meanest to renounce being both a man and a Christian, never betake thee to this pitiful shift to rid thee of thy cares. But besides, this will not do the deed neither; for though it may at the present, whilst thou art in the height of the drunken fit, keep thee from the sense of thy cares, yet when that is over, they will return again with greater violence; and if thou have any conscience, bring a *new care* with them, even that which ariseth from the guilt of so foul a sin. *Sunday VIII.*

7. A *fifth* end is said to be the *passing away of time*. This though it be as unreasonable as any of the former, yet by the way it serves to reproach idleness, which is, it seems, so burdensome a thing, that even this *vilest employ-*

Sunday VIII.

ment is preferred before it. But this is in many a very falſe plea. For they often ſpend time at the pot not only when they have nothing elſe to do, but even to the neglect of their moſt neceſſary buſineſs. However it is in all a moſt unreaſonable one, for there is no man but he may finde ſomewhat or other to imploy himſelf in. If he have little worldly buſineſs of his own, he may yet do ſomewhat to the benefit of others; but however there is no man but hath a *Soul*, and if he will look carefully to that he need not complain for *want of buſineſs*, where there are ſo many corruptions to *mortifie*, ſo many inclinations to *watch* over, ſo many temptations (whereof this of *drunkenneſs* is not the leaſt) to *reſiſt*; The *Graces* of God to improve and ſtir up, and former *neglects* of all theſe to *lament*, ſure there can never want ſufficient imployment; for all theſe require time, and ſo men at their deaths find; for then thoſe that have all their lives made it their buſineſs to drive away their time, would then give all the world to redeem it. And ſure where there is much leiſure from wordly *affairs*, God expects to have the more time thus imployed in Spiritual exerciſes. But it is not likely thoſe *meaner* ſort of perſons, to whom this book is intended, will be of the number of thoſe that have much leiſure, and therefore I ſhall no farther inſiſt on it, only I ſhall ſay this, that what degrees of leiſure they at any time have, it concerns them to imploy to the benefit of their ſouls, and not to beſtow it to the ruine

of

of them, as they do, who ſpend it in drinking. *Sunday* VIII.

8. A *ſixth* end is ſaid to be the preventing of that *reproach* which is by the world caſt on thoſe that will in this be ſtricter then their neighbours; but in anſwer to this, I ſhall *firſt* ask, What is the harm of ſuch reproach? ſure it cannot equal the leaſt of thoſe miſchiefs drunkenneſs betrayes us to. Nay, if we will take our Saviours words it is a happineſs, *Bleſſed*, ſaith he, *are ye when men ſhall revile you, and ſay all manner of evil againſt you for my ſake*, Mat. 5. 11. And *S. Peter* tells us, 1 *Peter* 4. 14. *If ye be reproached for the Name of Chriſt happy are ye:* and ſure to be reproached for *obedience* to any command of Chriſts, is to be *reproached for his Name*. *Secondly*, Let it be remembred that at our *Baptiſm* we ſolemnly *renounced the world*; and ſhall we now ſo far conſider it, as for a few ſcoffs of it to run our ſelves on all the temporal evils before mentioned; and which is much worſe, the wrath of God and eternal deſtruction? But *Thirdly*, If you fear reproach, why do ye do that which will bring reproach upon you from all wiſe and good men, whoſe opinion alone is to be regarded? And it is certain drinking is the way to bring it on you from all ſuch. And to comfort thy ſelf againſt that, by thinking thou art ſtill applauded by the fooliſh and worſt ſort of men, is as if all the *mad men* in the world ſhould agree to count themſelves the only ſober perſons, and all others mad, which yet ſure will never make *Preventing reproach.*

Sunday VIII.

them the leſs mad, nor others the leſs ſober. *Laſtly*, conſider the heavie doom Chriſt hath pronounc'd on thoſe that are aſhamed of him, and ſo are all thoſe that for fear of reproach ſhall ſhrink from their obedience to him, *Mat.* 8.38. *Whoſoever ſhall be aſhamed of me and of my words in this adulterous and ſinful generation, of him ſhall the Son of man be aſhamed, when he cometh in the glory of the Father with the holy Angels.* There is none but will at that day deſire to be owned by Chriſt: But whoever will not here own him; that is, cleave faſt to his commands, notwithſtanding all the ſcornes, nay, perſecutions of the world, ſhall then certainly be caſt off by him. And he that will adventure thus to maintain his credit among a company of Fools and Madmen, deſerves well to have it befal him: But after all this, it is not ſure that even theſe will deſpiſe thee for thy ſobriety, it is poſſible they may ſeem to do ſo to fright thee out of it; but if their hearts were ſearched, it would be found they do even againſt their wills, bear a *ſecret reverence* to ſober perſons, and none fall more often under their ſcorn and deſpiſing then thoſe that *run with them to the ſame exceſs of riot*; for even he that ſticks not to be drunk himſelf, will yet laugh at another that he ſees ſo.

Pleaſure of the drink.

9. There is a *ſeventh* end, which though every man think too baſe to own, yet it is too plain it prevails with many. And that is the bare pleaſure of the *drink*; but to theſe

I confeſs it will not be fit to ſay much, for he that is come to this lamentable degree of ſottiſhneſs, is not like to receive benefit by any thing can be ſaid: Yet let me tell even this man, that he of all others hath the moſt means of diſcerning his fault, for this being ſuch a ground of drinking as no body will own, he is condemned of himſelf; yea, and all his *fellow drunkards* too, for their denying it, is a plain ſign they acknowledge it a moſt abominable thing. And if *Eſau* were called a profane perſon, *Heb.* 12.6. for *ſelling but his birthright for a meſs of pottage*, and that too when he had the neceſſity of hunger upon him, what name of reproach can be bad enough for him who ſells his health, his reaſon, his God, his ſoul, for a *cup of drink*, and that when he is ſo far from needing it, that perhaps he hath already more then he can keep? I ſhall ſay no more to this ſort of perſons, but let me warn all thoſe that go on in the ſin on any of the former grounds, that a little time will bring them even to this which they profeſs to loathe; it being daily ſeen that thoſe which firſt were drawn into the ſin for the love of the company, at laſt continue in it for love of the drink. *Sunday* VIII.

10. I can think but of one end more, that is, that of *Bargaining*. Men ſay it is neceſſary for them to drink in this one reſpect of trading with their neighbours, bargains being moſt conveniently to be ſtruck up at ſuch meetings. But this is yet a worſe end then *Bargaining.*

Sunday VIII.

all the reſt, for the bottom of it is an aim of cheating and defrauding others; We think when men are in drink we ſhall the better be able to over-reach them; and ſo this adds the ſin of *couſenage* and defrauding to that of drunkenneſs. Now that this is indeed the intent, is manifeſt, for if it were only the diſpatch of *bargains* were aimed at, we ſhould chuſe to take men with their wits about them, therefore the taking them when drink hath diſtempered them can be for nothing but to make advantage of them. Yet this often proves a great folly as well as a ſin; for he that drinks with another in hope to over-reach him, doth many times prove the weaker brain'd, and becomes drunk firſt, and then he gives the other that opportunity of cheating him which he deſigned for the cheating of the other. Now this end of drinking is ſo far from becoming an excuſe, that it is a huge heightning of the ſin; for if we may not drink intemperately upon any occaſion, much leſs upon ſo wicked a one as is the *couſening* and *defrauding* of our brethren.

Degrees of this ſin.

II. I ſuppoſe I have now ſhewed you the unreaſonableneſs of thoſe Motives, which are ordinarily brought in excuſe of this ſin. I am yet further to tell you, that it is not only that *huge* degree of drunkenneſs which makes men able neither to go nor ſpeak, which is to be lookt on as a ſin, but all *lower* degrees, which do at all work upon the underſtanding, whether by dulling it and making it leſs fit for

any

any imployment, or by making it too light and airy, apt to apiſh and ridiculous mirth, or what is worſe, by inflaming men into rage and fury. Theſe, or whatever elſe make any change in the man, are to be reckoned into this ſin of drunkenneſs: Nay, further, the drinking beyond the natural ends of drinking, that is, beyond moderate refreſhment is a ſin, though by the ſtrength of a mans brain it makes not the leaſt change in him, and therefore thoſe that are not actually drunk, yet can ſpend whole days, or any conſiderable part of them in drinking, are ſo far from being innocent, that that greater wo belongs to them, which is pronounced, *Iſa.* 5. 22. againſt thoſe that are *mighty to drink*. For though ſuch a man may make a ſhift to preſerve his wits, yet that wit ſerves him to very little purpoſe when his imployment is ſtill but the ſame with him that is the moſt ſottiſhly drunk, that is, to pour down drink. *Sunday VIII.*

12. Nay, this man is guilty of the greater waſte; *Firſt*, of the good creatures of God: That *drink* which is by Gods providence intended for the refreſhing and relieving of us, is abuſed and miſpent when it is drunk beyond that meaſure which thoſe ends require, and ſure there is not the meaneſt of theſe creatures we enjoy, but the abuſe of them ſhall one day be accounted for, and he that drinks longeſt hath the moſt of that *guilt*. But in the *ſecond* place, this is a waſt of that which is much more precious, our time, which is allowed *The great guilt of the ſtrong drinkers.*

Sunday VIII. lowed us by God to *work out our Salvation* in, and muſt be ſtrictly reckoned for, and therefore ought every minute of it to be moſt thriftily husbanded to that end in actions of good life; but when it is thus laid out it tends to the direct contrary, even the working out our damnation. Beſides, he that thus drinks, though he eſcape being drunk himſelf, he is yet *guilty* of all the drunkenneſs that any of his company fall under, for he gives them encouragement to drink on by his *Example*, eſpecially if he be one of any authority, but if he be one whoſe company the reſt are fond of, his company is then a certain enſnaring of them, for then they will drink too, rather then loſe him. There is yet a greater fault that many of theſe ſtronger brained drinkers are guilty of, that is, the ſetting themſelves *purpoſely* to make others drunk, playing, as it were, a prize at it, and counting it matter of triumph and victory to ſee others *fall* before them: This is a moſt horrible wickedneſs, it is the making our ſelves the *Divels Factors*, endeavouring all we can to draw our poor brethren into eternal miſery, by betraying them to ſo grievous a ſin; and therefore it may well be reckoned as the higheſt ſtep of this vice of *drinking*, as having in it the ſin of miſchieving others added to the excels in our ſelves. And though it be lookt upon in the world as a matter onely of *jeſt* and *merriment* to make others drunk, that we may ſport our ſelves with their ridiculous behaviour, yet

that

that mirth will have a ſad concluſion, there being a woe expreſly threatned by God to this very ſin, *Hab.* 2. 15. *Wo unto him that giveth his neighbour drink, that putteſt thy bottle to him and makeſt him drunk that thou mayeſt look on their nakedneſſe:* And ſure he buyes his idle paſtime very dear, that takes it with ſuch a *Woe* attending it. *Sunday VIII.*

13. I have now gone through the ſeveral motives to, and degrees of this ſin of drunkenneſs, wherein I have been the more particular becauſe it is a ſin ſo ſtrangely reigning amongſt us, no *Condition*, no *Age*, or ſcarce *Sex* free from it, to the great diſhonour of God, reproach of Chriſtianity, and ruine not only of our own Souls hereafter, but even of all our preſent advantages and happineſs in this life; there being no ſin which betrayes each ſingle committer to more *miſchiefs* in his underſtanding, his health, his credit, his eſtate, then this one doth. And we have reaſon to believe this ſin is one of thoſe common crying guilts which have long layen heavy upon this Nation, and pulled down thoſe many ſad judgements we have groaned under. *The great miſchiefs of this ſin.*

14. Therefore, *Chriſtian* Reader, let me now intreat, nay conjure thee by all that tenderneſs and love thou oughteſt to have to the honour of God, the credit of thy Chriſtian profeſſion, eternal welfare of thine own Soul, the proſperity of the Church and Nation, *Exhortation to forſake it.*

Sunday VIII.

tion, whereof thou art a member; Nay, by that love which certainly thou haſt to thy own temporal welfare, to think ſadly of what hath been ſpoken; And then judge, whether there be any pleaſure in this ſin, which can be any tolerable recompence for all thoſe miſchiefs, it brings with it; I am confident no man in his wits can think there is, and if there be not, then be aſhamed to be any longer that fool, which ſhall make ſo wretched a bargain, but begin at this inſtant a firm and a faithful reſolution, never once more to be guilty of this ſwiniſh ſin, how often ſoever thou haſt heretofore fallen into it, and in the fear of God betake thee to a ſtrict *temperance*, which when thou haſt done, thou wilt find thou haſt made not only a gainful but a pleaſant exchange; for there is no man that hath tryed both courſes but his own heart will tell him there is infinitely more pleaſant comfort and pleaſure in ſobriety and temperance then ever all his drunken revellings afforded him.

The difficulties of doing ſo conſidered

15. The main *difficulty* is the *firſt breaking* off the *cuſtome*, and that ariſes partly from our ſelves, partly from others. That from *our ſelves* may be of two ſorts; the *firſt* is, when by the habit of drinking, we have brought ſuch *falſe thirſts* upon our ſelves, that our bodies ſeem to require it, and this wants nothing but a little patience to overcome. Do but *refrain* ſome few days and it will afterwards grow eaſie; for the hardneſs ariſing onely from *cuſtome*, the breaking of *that*

Seeming neceſſity of drink.

does

does the buſineſs. If thou ſay, it is very uneaſie to do ſo, conſider, whether if thou hadſt ſome *diſeaſe* which would certainly kill thee if thou didſt not for ſome little time refrain immoderate drinking, thou wouldſt not rather forbear then die? if thou wouldſt not, thou art ſo brutiſh a ſot, that it is in vain to perſwade thee; but if thou hadſt, then conſider how unreaſonable it is for thee not to do it in this caſe alſo; the habit of drinking may well paſs for a mortal diſeaſe, it proves ſo very often to the body, but will moſt certainly to the Soul; and therefore it is madneſs to ſtick at that uneaſineſs in the cure of this which thou wouldſt ſubmit to in a leſs danger. Set therefore but a reſolute purpoſe to endure that little trouble for a ſmall time, and this firſt difficulty is conquered, for after thou haſt a while refrained, it will be perfectly eaſie to do ſo ſtill. *Sunday VIII.*

16. The *ſecond* difficulty is that of *ſpending the time*, which thoſe that have made drinking their trade and buſineſs, know ſcarce how to diſpoſe of. But the very naming of this difficulty directs to the cure, get thee ſome *buſineſs*, ſomewhat to imploy thy ſelf in, which, as I have already ſhewed, will be eaſily found by all ſorts of perſons, but thoſe meaner to whom I now write, can ſure never want it ready at hand, they being generally ſuch as are to be maintained by their labour, and therefore to them I need only give this advice, to be diligent in that buſineſs they have, *Want of imployment.*

to

Sunday VIII.

to follow that close as they ought; and they will have little occasion to seek out this way of spending their time.

Perswasions and reproaches of men.

17. There is another sort of difficulty, which I told you arises from others, and that is either from their perswasions, or reproaches. It is very likely if thy *old companions* see thee begin to fall off, they will set hard to thee, to bring thee back to thy old course, they will urge to thee the *unkindness* of forsaking the company of thy friends, the *sadness* of renouncing all that mirth and jollity, which *good fellows* (as they call them) enjoy, and if thou canst not thus be won, they will affright thee with the reproach of the world, and so try if they can mock thee out of thy sobriety.

The means of resisting them.

18. The way to overcome *this* difficulty is to foresee it, therefore when thou first enterest on thy course of temperance, thou art to make account thou shalt meet with these (perhaps many other) *temptations*, and that thou maist make a right judgement, whether they be worthy to prevail with thee, take them before hand, and weigh them, consider whether that *false kindness*, that is maintained among men by drinking, be worthy to be compared with that real and everlasting kindness of God, which is lost by it; Whether that *foolish, vain mirth* bear any weight with the present joyes of a good conscience here, or with those greater of Heaven hereafter. *Lastly*, whether the unjust reproach of wicked men, the shame of the world be so terrible, as the just

Weigh the advantages with the hurt.

reproof

reproof of thine own conſcience at the preſent, and that eternal confuſion of face that ſhall befal all thoſe, that go on in this ſin, at the laſt day; Weigh all theſe, I ſay, I need not ſay, in the balance of the Sanctuary, but even in the ſcales of common reaſon, and ſure thou wilt be forced to pronounce, that the motives to temperance infinitly out-weigh thoſe againſt it; When thou haſt thus adviſedly judged, then fix thy reſolution accordingly, and when ever any of theſe temptations come to ſtagger thee, remember thou haſt formerly weighed them, knoweſt the juſt value of them, and that they are a moſt unworthy price for thoſe precious advantages thou muſt give in exchange for them. And therefore hold faſt thy reſolution, and with indignation reject all motions to the contrary. *Sunday VIII.*

19. But be ſure thou thus *reject* them at their very firſt tender, and do not yield in the leaſt degree; For if once thou giveſt ground, thou art loſt, the ſin will by little and little prevail upon thee. Thus we ſee many, who have profeſt to be reſolved upon great *temperance*, yet for want of this care, have adventured into the company of good fellowes, when they have been there, they have at the firſt been over intreated to take a cup, after that another, till at laſt they have taken their rounds as freely as any of them, and in that *flood of drink* drowned all their ſober reſolutions. Therefore whoever thou art, that doſt really deſire to forſake the ſin, take care *Reject the temptation at the very beginning.*

to

Sunday VIII. to avoid the *occasions* and beginnings of it; to which end it will be good openly to declare and own thy purposes of sobriety, that so thou mayest discourage men from assaulting thee. But if either thou art ashamed to own it, or seemest to be so, they will quickly make use of that shame to bring thee to break it.

The security of doing so. 20. If thou be thus wary to keep thee from the first beginnings, thou art then sure never to be overtaken with this sin: For it is like the keeping the out-works of a *besieged City*, which so long as they are stoutly defended there is no danger, but if they be either surprized or yielded, the City cannot long hold out. The advice therefore of the wise man is very agreeable to this matter, *Eccles.* 19. 1. *He that despiseth small things shall perish by little and little.* But because as the *Psalmist* saith, *Psal.* 127. 1. *Except the Lord keep the City the watch-man waketh but in vain:* therefore to this guard of thy self adde thy most earnest prayers to God that he will also watch over thee, and by the strength of his grace enable thee to resist all temptations to this sin.

The efficacy of these means, if not hindred by love of the sin. 21. If thou do in the *sincerity* of thy heart use *these means*, there is no doubt but thou wilt be able to overcome this vice, how long soever thou hast been accustomed to it, therefore if thou do still remain under the power of it, never excuse thy self by the impossibility of the task, but rather accuse the falsenes of thy own heart, that hath still such a love

to

to this sin, that thou wilt not set roundly to the means of subduing it. *Sunday.* VIII.

22. Perhaps the great *commonness* of the *sin* and thy particular custome of it may have made it so much thy familiar, thy bosome acquaintance, that thou art loath to entertain *hard* thoughts of it, very unwilling thou art to think that it means thee any hurt, and therefore art apt to speak peace to thy self, to hope that either this is no sin, or at most but a frailty, such as will not bar thee out of heaven: But deceive not thy self, for thou mayest as well say there is no *heaven*, as that *drunkenness* shall not keep thee *thence*; I am sure the same word of God which tells us there is such a place of happiness, tells us also that drunkards are of the number of *those that shall not inherit it*, 1 *Cor.* 6. 10. And again, *Gal.* 5. 21. Drunkenness is reckoned among those *works of the flesh*, which they that do shall not *inherit the kingdom of God*. And indeed had not these plain texts, yet meer reason would tell us the same, That is a place of infinite purity, such as *flesh* and *blood*, till it be refined and purified, *is not capable of*, as the Apostle tells us, 1 *Cor.* 15. 53. and if as we are meer men, we are too gross and impure for it, we must sure be more so when we have changed our selves into Swine, the foulest of beasts, we are then prepared for the Devils to enter into, as they did into the *herd*, *Mark* 5. 13. and that not only some one or two, but a *Legion*, a troop *That love makes men loth to believe it dangerous.*

Sunday VIII.

and multitude of them. And of this we daily see *examples*, for where this sin of drunkenness hath taken possession, it usually comes as an harbinger to abundance of others; each act of drunkenness prepares a man not only for another of the same sin, but of others; lust and rage; and all brutish appetites are then let loose, and so a man brings himself under that curse which was the saddest *David* knew how to foretel to any, *Psal.* 69.28 *The falling from one wickedness to another.* If all this be not enough to affright thee out of this drunken fit, thou must still wallow in thy vomit, continue in this sottish, senseless condition, till the flames of Hell rowse thee, and then thou wilt by sad experience find what now thou wilt not believe, *that the end of those things*, as the Apostle saith, *Rom.* 6.21. *is death.* God in his infinite mercy timely awake the hearts of all that are in this sin, that by a timely forsaking it they may *flie from that wrath to come.* I have now done with this second part of *Temperance*, concerning *Drinking*.

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PARTITION IX.

Temperance in SLEEP; *the rule of it*, &c. *Of* RECREATION; *Of* APPAREL.

§. 1. THE *Third* part of TEMPERANCE concernes SLEEP: And *Temperance* in that alſo muſt be meaſured by the end for which *ſleep* was ordained by God, which was only the refreſhing and ſupporting of our frail bodies, which being of ſuch a temper that continual labour and toil tires and wearies them out, *Sleep* comes as a Medicine to that wearineſs, as a repairer of that decay, that ſo we may be enabled to ſuch labours as the duties of Religion or works of our Calling require of us. *Sleep* was intended to make us more profitable, not more idle; as we give reſt to our beaſts; not that we are pleaſed with their doing nothing, but that they may do us the better ſervice. *Sleep.*

2. By this therefore you may judge what is *temperate ſleeping*; to wit, that which tends to the refreſhing and making us more lively and fit for action; and to that end a moderate degree ſerves beſt. It will be impoſſible to ſet down juſt how many hours is that mode- *The rule of Temperance therein.*

Sunday IX.

rate degree, because as in *eating* so in *sleep*, some constitutions require more then others. Every mans own experience must in this judge for him, but then let him judge uprightly and not consult with his sloth in the case, for that will still, with *Solomons sluggard*, cry, *A little more sleep, a little more slumber, a little more folding of the hands to sleep*, Prov. 24. 33. But take only so much as he really findes to tend to the end forementioned.

The many Sins that follow the transgression of it.

3. He that doth not thus limit himself falls into several sins under this general one of sloth, as *first*, he wastes his time, that precious talent which was committed to him by God to improve, which he that *sleeps* away, doth like him in the Gospel, *Matth.* 25. 18. *Hides it in the earth* when he should be trading with it; and you know what was the doom of that *unprofitable servant*, vers 30. *Cast ye him into outer darkness*: he that gives himself to darkness of *sleep* here, shall there have darkness without *sleep*, but with *weeping and gnashing of teeth*. *Secondly*, he injures his body, immoderate *sleep* fils that full of diseases, makes it a very sink of humours, as daily experience shews us. *Thirdly*, he injures his Soul also, and that not only in robbing it of the service of the body, but in dulling its proper faculties, making them useless and unfit for those imployments to which God hath designed them; of all which ill husbandry the poor Soul must one day give account. Nay, *lastly*, he affronts and despises God himself in it, by crossing the very end of his creati-

creation, which was to ſerve God in an active obedience, but he that *ſleeps* away his life, directly thwarts and contradicts that, and when God ſaith, *Man is born to labour*, his practice ſaith the direct contrary, that man was *born to reſt*. Take heed therefore of giving thy ſelf to immoderate *ſleep*, which is the committing of ſo many ſins in one. *Sunday* IX.

4. But beſides the ſin of it, it is alſo very hurtful in other reſpects, it is the ſure bane of thy outward eſtate, wherein the ſluggiſh perſon ſhall never thrive; according to that obſervation of the Wiſe man, *Pro.* 23. 21. *Drowſineſs ſhall cover a man with rags*; that is, the ſlothful man ſhall want convenient clothing; nay, indeed it can ſcarce be ſaid, that the ſluggard lives: *Sleep* you know is a kind of death, and he that gives himſelf up to it, what doth he but die before his time? Therefore if untimely death be to be lookt upon as a curſe, it muſt needs be a ſtrange folly to chuſe that from our own ſloth which we dread ſo much from Gods hand. *Other miſchiefs of ſloth.*

5. The *fourth* part of *Temperance* concerns *Recreations*, which are ſometimes neceſſary both to the body and the minde of a man, neither of them being able to endure a conſtant toil without ſomewhat of refreſhment between; and therefore there is a very lawful uſe of them; but to make it ſo, it will be neceſſary to obſerve theſe *Cautions*. *Temperance in Recreation.*

6. *Firſt*, We muſt take care that the kind of them be lawful, that they be ſuch as have no- *Cautions to be obſerved in them.*

Sunday IX.

thing of ſin in them; we muſt not to *recreate* our ſelves do any thing which is diſhonourable to God, or injurious to our neighbour, as they do who make profane or filthy backbiting diſcourſe their *recreation*. *Secondly*, we muſt take care that we uſe it with moderation: and to do ſo, we muſt *firſt* be ſure not to ſpend too *much time* upon it, but remember that the end of *recreation* is to fit us for buſineſs, not to be it ſelf a buſineſs to us: *Secondly*, we muſt not be too vehement and *earneſt* in it, not ſet our hearts too much upon it, for that will both enſnare us to the uſing too much of it, and it will divert and take off our minds from our more neceſſary imployments: Like Schoolboyes, who after a play time, know not how to ſet themſelves to their books again. *Laſtly*, we muſt not ſet up to our ſelves any *other* end of *recreations* but that lawful one, of giving us moderate refreſhment.

Unlue End of Sports.

7. As *firſt*, we are not to uſe *ſports* only to paſs away our time, which we ought to ſtudy how to redeem, not fling away; and when it is remembred how great a work we have here to do, the *making our calling and election ſure*, the ſecuring our title to heaven hereafter, and how uncertain we are what time ſhall be allowed us for that purpoſe; it will appear our time is that which of all other things we ought moſt induſtriouſly to improve. And therefore ſure we have little need to contrive wayes of driving that away which flies ſo faſt of it ſelf, and is ſo impoſſible to recover. Let them that

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can ſpend *whole dayes and nights* at *Cards* and *Dice*, and idle paſtimes, to conſider this, and withal, whether they ever beſtowed a *quarter* of that time towards that great buſineſs of their lives for which all their time was given them, and then think what a woful reckoning they are like to make when they come at laſt to account for that precious treaſure of their *time*. *Secondly*, we muſt not let our covetouſneſs have any thing to do in our *recreations*; if we play at any *Game*, let the end of our doing it be meerly to *recreate* our ſelves, not to win money; and to that purpoſe be ſure never to play for any conſiderable matter, for if thou do, thou wilt bring thy ſelf into two dangers, the one of covetouſneſs, and a greedy deſire of winning, the other of rage and anger at thy ill fortune, if thou happen to loſe; both which will be apt to draw thee into other ſins beſides themſelves: *Covetouſneſs* will tempt thee to cheat and couzen in gaming, and anger to ſwearing and curſing, as common experience ſhews us too often. If thou finde thy ſelf apt to fall into either of theſe in thy gaming, thou muſt either take ſome courſe to ſecure thy ſelf againſt them, or thou muſt not permit thy ſelf to play at all: for though moderate play be in it ſelf not unlawful, yet if it be the occaſion of ſin, it is ſo to thee, and therefore muſt not be ventured on. For if *Chriſt* commands us ſo ſtrictly to avoid temptations, that if our very *eyes* or *hands offend* us (that is, prove *Sunday* IX.

Sunday IX.

snares to us) we must rather part with them then to be drawn to sin by them: How much rather must we part with any of these unnecessary sports, then run the hazard of offending God by them? He that so playes, layes his soul to stake, which is too great a prize to be played away. Besides, he loses all the *recreation* and sport he pretends to aim at, and in stead of that sets himself to a greater toil then any of those labours are he was to ease by it. For sure the desires and fears of the covetous, the impatience and rage of the angry man are more real pains then any the most laborious work can be.

Temperance in Apparel.

8. The last part of *Temperance* is that of APPAREL, which we are again to measure by the agreeableness to the ends for which clothing should be used. Those are especially these three: *first*, the hiding of nakedness. This was the first occasion of *apparel*, as you may read, *Gen.* 3.21. and was the effect of the first sin; and therefore when we remember the original of clothes, we have so little reason to be proud of them, that on the contrary we have cause to be humbled and ashamed, as having lost that innocency which was a much greater ornament then any the most glorious *apparel* can be. From this end of clothing we are likewise engaged to have our *apparel* modest, such as may answer this end of covering our shame: And therefore all immodest fashions of *apparel*, which may either argue the wantonness of the wearer, or provoke that of the beholder, are to be avoided.

Apparel designed for covering of shame.

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9. A *ſecond* end of *Apparel*, is the *fencing* the body from cold, thereby to preſerve the health thereof, and this end we muſt likewiſe obſerve in our clothing; we muſt wear ſuch kind of habits, as may keep us in that convenient warmth, which is neceſſary to our healths. And this is tranſgreſt, when out of the vanity of being in every phantaſtick faſhion, we put our ſelves in ſuch clothing, as either will not defend us from cold, or is ſome other way ſo uneaſie, that it is rather a hurt then a benefit to our bodies to be ſo clad. This is a moſt ridiculous folly, and yet that which people that take a pride in their clothes are uſually guilty of. *Sunday* IX. *Fencing from cold.*

10. A *third* end of *Apparel* is the *diſtinguiſhing* or *differencing* of perſons, and that *firſt* in reſpect of *Sex*; *Secondly*, in reſpect of qualities. *Firſt*, clothes are to make difference of *Sex*; this hath been obſerved by all Nations, the habits of men and women have always been divers. And God himſelf expreſly provided for it among the *Jews*, by commanding that the man ſhould not wear the *apparel* of the woman, nor the woman of the man. But then *ſecondly*, there is alſo a diſtinction of qualities to be obſerved in *apparel*; God hath placed ſome in a higher condition then others, and in proportion to their condition, it befits their clothing to be; Gorgeous *apparel*, our Saviour tells us, *is for Kings Courts*, *Luke* 7. 25. Now this end of *apparel* ſhould alſo be obſerved. Men and *Diſtinction of perſons.*

women

Sunday IX.

women ſhould content themſelves with that ſort of clothing, which agrees to their *Sex* and condition, not ſtriving to *exceed*, and equal that of a higher rank, nor yet making it matter of envy, among thoſe of their own eſtate, vying who ſhall be fineſt, but let every man cloth himſelf in ſuch ſober attire, as *befits* his place and *calling*, and not think himſelf diſparaged, if another of his neighbours have better then he.

11. And let all remember that *clothes* are things, which adde no true worth to any, and therefore it is an intollerable vanity to ſpend any conſiderable part either of their thoughts, time or wealth upon them, or to value themſelves ever the more for them, or deſpiſe their poor brethren that want them. But if they deſire to adorn themſelves, let it be as S. *Peter* adviſeth the women of his time, 1 *Pet.* 3. 4. *In the hidden man of the heart, even the ornament of a meek and quiet ſpirit.* Let them cloth themſelves as richly as is poſſible with all Chriſtian vertues, and that is the raiment that will ſet them out lovely in Gods eyes, yea, and in mens too, who, unleſs they be fools and Idiots will more value thee for being good, then fine, and ſure one plain Coat thou putteſt upon a poor mans back will better become thee, then twenty rich ones thou ſhalt put upon thine own.

Too much ſparing a fault as well as exceſs.

12. I have now gone through the ſeveral parts of *temperance*; I ſhall now in concluſion, adde this general caution, that though in

in all theſe particulars I have taken notice only of the one fault of exceſs, yet it is poſſible there may be one on the other hand; men may deny their bodies that which they neceſſarily require to their ſupport, and well being. This is, I believe, a fault not ſo common, as the other, yet we ſometimes ſee ſome *very niggardly perſons*, that are guilty of it, that cannot find in their hearts to borrow ſo much from their cheſts, as may feed their bellies, or cloth their backs, and that are ſo intent upon the world, ſo moiling, and drudging in it, that they cannot afford themſelves that competent time of ſleep, or recreation, that is neceſſary. If any that hath read the former part of this Diſcourſe be of this temper, let him not comfort himſelf, that he is not guilty of thoſe exceſſes there complained of, and therefore conclude himſelf a good Chriſtian, becauſe he is not intemperate, for whoever is *this covetous creature*, his abſtaining ſhall not be counted to him as the vertue of temperance, for it is not the love of temperance, but wealth, that makes him refrain; And that is ſo far from being praiſe-worthy, that it is that great ſin which the Apoſtle tells us, 1 *Tim.* 6. 10. *is the root of all evil*; ſuch a mans *body* will one day riſe in judgement againſt him, for defrauding it of its due portion, thoſe moderate refreſhments, and comforts which God hath allowed it. This is an *Idolatry* beyond that of offering the *children* to *Moloch*, *Lev.* 20. 3. they offered but *their* *Sunday* IX.

Sunday X. *their* children, but this covetous wretch sacrifices himself to his *god Mammon*, whilest he often destroys his health, his life, yea, finally his Soul too, to save his purse. I have now done with the *second* head of duty, that to *our selves*, contained by the Apostle under the word *soberly*.

PARTITION X.

Of DUTIES *to our* NEIGHBOURS. *Of* JUSTICE, *Negative, Positive. Of the sin of* MURTHER, *Of the Hainousness of it, the Punishments of it, and the strange Discoveries thereof. Of Maiming, wounds and stripes.*

DUTY *to our* NEIGHBOUR. §. 1. I Come now to the *third* part of *Duties*, those to our *Neighbour*, which is by the Apostle summed up in gross in the word [*righteousness*,] by which is meant not onely bare *justice*, but all kind of *charity* also, for that is now by the law of Christ become a debt, to our *neighbor*, and it is a piece of unrighteousness to defraud him out of it. I shall therefore build all the particular duties we ow to our *neighbor*, on those two general ones, *Justice* and *Charity*.

JUSTICE. 2. I begin with JUSTICE, whereof there are two parts, the one *Negative*, the other *Positive*,

tive: the *negative juſtice* is to do no wrong, or injury to any. The *poſitive juſtice* is to do right to all; that is, to yield them whatſoever appertains or is due unto them. I ſhall *firſt* ſpeak of the *negative juſtice*, the not injuring or wronging any. Now becauſe a man is capable of receiving wrong in ſeveral reſpects; this *firſt* part of *juſtice* extends it ſelf into ſeveral branches, anſwerable to thoſe capacities of injury. A man may be injured either in his *Soul*, his *body*, his *poſſeſſions*, or *credit*; and therefore this duty of *negative juſtice* lays a reſtraint on us in every of theſe. That we do no wrong to any man in reſpect either of his Soul, his body, his poſſeſſions, or credit. *Sunday X.* *Negative.*

3. *Firſt*, This JUSTICE tyes us to do no hurt to his Soul; and here my firſt work muſt be to examine what harm it is that the *ſoul* can receive; it is we know an inviſible ſubſtance which we cannot reach with our eye, much leſs with our ſwords and weapons, yet for all that it is capable of being hurt and wounded; and that even to death. *To the Soul.*

4. Now the *Soul* may be conſidered either in a *natural* or *ſpiritual* ſenſe; in the *natural* ſenſe it ſignifies that which we uſually call the mind of a man, and this we all know may be *wounded* with grief or ſadneſs, as *Solomon* ſaith, *Prov.* 15. 13. *By ſorrow of heart the ſpirit is broken.* Therefore whoever does cauſleſly afflict or grieve his neighbour; he tranſgreſſes this part of juſtice, and hurts, and wrongs his ſoul. *In the natural ſence.*

This

Sunday X.

This ſort of injury *malicious* and *ſpiteful* men are very often guilty of, they will do things, by which themſelves reap no good, nay, often much harm, onely that they may vex and grieve another; This is a moſt ſavage, inhumane humour, thus to take pleaſure in the ſadneſs, and afflictions of others; and whoever harbours it in his heart, may truly be ſaid to be poſſeſt with a Devil, for it is the nature only of thoſe accurſed ſpirits to delight in the miſeries of men; and till that be caſt out, they are fit onely to dwell as the poſſeſt perſon did, *Mar.* 5. 2. *Among graves and tombs*, where there are none capable of receiving affliction by them.

In the ſpiritual.

5. But the *Soul* may be conſidered alſo in the *ſpiritual ſenſe*, and ſo it ſignifies that immortal part of us which muſt live eternally, either in bliſs or woe in another world. And the Soul thus underſtood is capable of two ſorts of harm: *Firſt*, That of ſin; *Secondly*, That of Puniſhment; the latter whereof is certainly the conſequent of the former; and therefore though God be the inflicter of puniſhment, yet ſince it is but the effect of ſin, we may juſtly reckon, that he that draws a man to ſin, is likewiſe the betrayer of him to puniſhment, as he that gives a man a mortal wound, is the cauſe of his death; therefore under the evil of ſin both are contained, ſo that I need ſpeak onely of that.

Drawing to ſin the greateſt injury.

6. And ſure there cannot be a higher ſort of wrong, then the bringing this great evil up-

upon the *Soul*; *sin* is the *disease* and wound of the Soul, as being the direct contray to *Grace*; which is the *health* and soundness of it: Now this wound we give to every Soul whom we do by any means whatsoever draw into sin. *Sunday* X.

7. The wayes of doing that are divers, I shall mention some of them, whereof though some are more direct then others, yet all tend to the same end. Of the more direct ones there is, *first*, the *commanding* of sin, that is, when a person that hath power over another shall reqnire him to do something which is unlawful; an example of this we have in *Nebuchadnezzars* commanding the worship of the *golden Image*, *Dan.* 3. 4. and his copy is imitated by any parent or master who shall require of his childe or servant to do any unlawful act. *Secondly*, there is *counselling* of sin, when men advise and perswade others to any wickedness: Thus *Jobs* wife counselled her husband to curse God, *Job* 2 7. And *Achitophel* advised *Absolom* to go into his *Fathers concubines*, 2 *Sam.* 16. 21. *Thirdly*, there is *enticing* and alluring to sin, by setting before men the pleasures or profits they shall reap by it. Of this sort of enticement *Solomon* gives warning, Prov. 1. 10. *My son, if sinners entice thee, consent thou not; if they say, Come with us, Let us lay wait for blood, let us lurk privily for the innocent without a cause,* &c. and *verse* the 13. you may see what is the bait, by which they seek to allure them: *Direct means of it.*

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Sunday X.

we shall find all precious substance, we shall fill our houses with spoil, cast in thy lot among us, let us all have one purse. *Fourthly*, there is *assistance* in sin; that is, when men aid and help others either in contriving or acting a sin. Thus *Jonadab* helpt *Amnon* in plotting the *Ravishing of his sister*, 2 *Sam.* 13. all these are direct means of bringing this great evil of sin upon our brethren.

Indirect.

8. There are also others, which though they seem more *indirect*, may yet be as effectual towards that ill end: As *first*, example in sin; he that sets others an ill pattern does his part to make them imitate it, and too often it hath that effect; there being generally nothing more forcible to bring men into any sinful practice, then the seeing it used by others, as might be instanced in many sins, to which there is no other temptation, but their being in fashion. *Secondly*, there is incouragement in sin, when either by approving, or else at least by not shewing a dislike, we give others confidence to go on in their wickedness. A *third* means is by justifying and defending any sinful act of anothers, for by that we do not only confirm him in his evil, but endanger the drawing others to the like, who may be the more inclinable to it, when they shall hear it so pleaded for. *Lastly*, the bringing up any reproach upon strict and Christian living, as those do who have the ways of God in derision; this is a means to affright men from the practice of duty, when they

they see it will bring them to be scorned and despised; this is worse then all the former, not only in respect of the man who is guilty of it (as it is an evidence of the great prophaneness of his own heart) but also in regard of others, it having a more general ill effect then any of the former can have, it being the betraying men not only to some *single* acts of disobedience to Christ, but even to the casting off all subjection to him: By all these means we may draw on our selves this great guilt of injuring and wounding the *souls* of our brethren. *Sunday* X.

9. It would be too long for me to instance in all the several sins, in which it is usual for men to ensnare others; as *drunkenness*, *uncleanness*, *rebellion*, and a multitude more. But it will concern every man for his own particular, to *consider* sadly what mischiefs of this kinde he hath done to any, by all, or any of these means, and to weigh well the greatness of the injury. Men are apt to boast of their innocency towards their neighbours, that they have done wrong to no man; but God knowes many that thus brag, are of all others the most injurious persons: perhaps they have not maimed his body, nor stoln his goods: but alas! the body is but the case and cover of the man, and the goods some appurtenances to that, 'tis the soul is the man, and that they can wound and pierce without remorse, and yet with the adulteress, *Prov.* 30. 20. say, *They have done no wickedness*; but glory of *Men sadly to consider whom they have thus injured.*

Sunday X.

their friendly behaviour to those whom they thus betray to eternal ruine, for whomsoever thou hast drawn to any sin, thou hast done thy part to ascertain to those endless flames. And then think with thy self how base a treachery this is, thou wouldst call him a treacherous villain, that should while he pretends to embrace a man, secretly stab him; but this of thine is as far beyond that, as the soul is of more value then the body, and hell worse then death. And remember yet farther, that besides the cruelty of it to thy poor brother, it is also most dangerous to thy self, it being that against which Christ hath pronounced a *woe*, *Matth.* 18.7. and ver. 6. he tells us that whoever shall offend (that is, draw into sin) *any of those little ones, it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the Sea.* Thou maist plunge thy poor brother into perdition, but as it is with wrestlers, he that gives another a fall, commonly falls with him, so thou art like to bear him company to that place of torment.

Heartily to bewail it.

10. Let therefore thy own & his danger beget in thee a sense of the greatness of this sin, this horrid piece of injustice to the precious soul of thy neighbour. Bethink thy self seriously to whom thou hast bin thus cruel, whom thou hast enticed to *drinking*, advised to *rebellion*, allured to *lust*, stirred up to *rage*, whom thou hast assisted or encouraged in any ill course, or discouraged, and disheartned by thy profane scof-

scoffings at piety in general, or at any conscionable strict walking of his in particular; and then draw up a bill of indictment, accuse and condemn thy self, as a *Cain*, a murderer of thy brother, heartily and deeply bewail all thy guilts of this kinde, and resolve never once more to be a stumbling block, as *S. Paul* calls it, *Rom.* 14. in thy brothers way. *Sunday X.*

11. But this is not all, there must be some *fruits* of this *repentance* brought forth; now in all sins of injustice, *restitution* is a necessary fruit of repentance, and so it is here, thou hast committed an act (perhaps many) of high injustice to the soul of thy brother, thou hast robbed it of its innocency, of its title to heaven, thou must now endeavour to restore all this to it again, by being more earnest and industrious to win him to repentance, then ever thou wert to draw him to sin, use now as much art to convince him of the danger, as ever thou didst to flatter him with the pleasures of his vice; in a word, countermine thy self by using all those methods, and means to recover him, that thou didst to destroy him, and be more diligent and zealous in it for 'tis necessary thou shouldst both in regard of him and thy self: *First*, in respect of him, because there is in mans nature so much a greater promptness and readiness to evil, then to good, that there will need much more pains and diligence to instil the one into him, then the other: besides, the man is supposed to be already accustomed to the contrary, which will adde much *Endeavour to repair it.*

Sunday X.

to the difficulty of the work. Then in respect of thy self; if thou be a true penitent, thou wilt think thy self obliged, as *S. Paul* did, *to labour more abundantly*, and wilt be ashamed, that when thou art trading for God, bringing back a soul to him, thou shouldest not pursue it with more earnestness, then while thou art an agent of *Satans*, besides the remembrance, that thou art a means of bringing this poor soul into this snare, must necessarily quicken thy diligence to get him out of it: So much for the first part of negative justice, in respect of the souls of our brethren.

Negative justice to the body.

12. The *second* concernes the bodies, and to those also this justice binds thee to do no wrong nor violence. Now of wrongs to the body there may be several degrees, the

In respect of the life.

highest of them is killing, taking away the life; this is forbid in the very letter of the *sixth Commandement. Thou shalt do no murder.*

Several wayes of being guilty of murder.

13. *Murder* may be committed either by open violence; when a man either by sword, or any other instrument takes away anothers life, immediately, and directly, or it may be done secretly and treacherously, as *David* murdered *Uriah*, not with his own sword but with the sword of the *Children* of *Ammon*, 2 *Sam.* 11.17. And *Jezabel Naboth* by a false accusation, 1 *Kings* 21.13. And so divers have committed this sin of *murder* by *poyson*, *false-witness*, or some such *concealed* wayes.

The

The *former* is commonly the effect of a sudden rage, the *latter* hath several originals, sometimes it proceeds from some old malice fixt in the heart towards the person, sometimes from some covetous or ambitious desires; such a one stands in a mans way to his profit or preferment, and therefore he must be removed; and sometimes again it is to cover shame, as in the case of Strumpets, that murder their Infants that they may not betray their filthiness. But besides these more direct wayes of killing, there is another, and that is, when by our perswasions and *enticements* we draw a man to do that which tends to the shortning of his life, and is apparent to do so; he that makes his neighbour drunk, if by that drunkenness the man come to any mortal hurt which he would have escaped if he had been sober, he that made him drunk is not clear of his death; or if he die not by any such sudden accident, yet if drinking cast him into a disease, and that disease kill him, I know not how he that *drew* him to that excess can acquit himself of his *murder* in the eyes of *God*, though humane Laws touch him not. I wish those who make it their business to draw in customers to that *trade of debauchery* would consider it. There is yet another way of bringing this guilt upon our selves, and that is by inciting and stirring up others to it, or to that degree of anger and revenge which produces it; as he that sets *two* persons at *variance*, or seeing them already so, blows the *Sunday* X.

Sunday X.

coales, if *murder* enſue, he certainly hath this ſhare in the guilt, which is a conſideration that ought to affright all from having any thing to do in the kindling, or encreaſing of contention.

The hainouſneſs of the ſin.

14. Now for the *hainouſneſs* of this ſin of *murder*, I ſuppoſe none can be ignorant, that it is of the deepeſt dye, a moſt *loud crying ſin*; This we may ſee in the firſt act of this kinde, that ever was committed, *Abels blood cryed from the earth*, as God tells *Cain*, *Geneſis* 4.10. Yea, the guilt of this ſin is ſuch, that it leaves a ſtain even upon the land where it is committed, ſuch as is not to be waſht out, but by the blood of the *murderer*, as appears *Deut.*19.12,13. The land cannot be purged of blood, but by the blood of him that ſhed it; and therefore though in other caſes the flying to the *Altar* ſecured a man, yet in this of wilful *murder* no ſuch refuge was allowed but ſuch a one was to be taken even thence, and delivered up to juſtice, *Exodus* 21.14. *Thou ſhalt take him from my Altar, that he may dye.* And it is yet farther obſervable, that the only two precepts which the Scripture mentions, as given to *Noah* after the flood, were both in relation to this ſin, that of not *eating blood*, *Gen.*9.4. being a ceremony to beget in men a greater horror of this ſin of *murder*, and ſo intended for the preventing of it. The other was for the puniſhment of it, *Gen.*9.6. *He that ſheddeth mans blood, by man ſhall his blood be ſhed*; and the reaſon

reason of this strictness is added in the next words, *For in the Image of God made he man*; where you see that this sin is not only an injury to our brother, but even the highest contempt, and despight towards God himself, for it is the defacing of his Image, which he hath stamped upon man. Nay yet further, it is the usurping of Gods proper right, and authority. For it is God alone, that hath right to dispose of the life of man; 'twas he alone that gave it, and it is he alone that hath power to take it away; but he that *murders* a man does, as it were, wrest this power out of Gods hand, which is the highest pitch of rebellious presumption. *Sunday* X.

15. And as the sin is great, so likewise is the *punishment*; we see it frequently very great, and remarkable, even in this world, (besides those most fearful effects of it in the next) blood not only cryes, but it cryes for vengeance, and the great God of recompences as he stiles himself, will not fail to hear it: very many examples the Scripture gives us of this: *Ahab* and *Jezabel*, that murdered innocent *Naboth*, for greedines of his vineyard, were themselves slain, and the Dogs licked their blood in the place, where they had shed his, as you may read in that Story; so *Absalom*, that slew his brother *Amnon*, after he had committed that sin, fell into another, that of rebellion against his King and Father, and in it miserably perished. *Rechab* and *Baanah*, that slew *Ishboseth*, were them- *The great punishments attending it.*

Sunday X.

ſelves put to death, and that by the very perſon they thought to endear by it; many more inſtances might be given of this out of the Sacred Story, and many alſo out of Humane, there having been no age but hath yielded multitudes of examples of this kinde, ſo that every man may furniſh himſelf out of the obſervations of his own time.

The ſtrange diſcoveries of it.

16. And it is worth our notice, what *ſtrange* and even *miraculous* meanes it hath often pleaſed God to uſe for the diſcovery of this ſin; the very bruit creatures have often been made inſtruments of it; nay, often the extream horrour of a mans own conſcience hath made him betray himſelf, ſo that it is not any cloſeneſs a man uſes in the acting of this ſin, that can ſecure him from the vengeance of it, for he can never ſhut out his own conſcience, that will in ſpight of him be privie to the fact, and that very often proves the means of diſcovering it to the world, or if it ſhould not do that, yet it will ſure act revenge on him, it will be ſuch a Hell within him as will be worſe then death: This we have ſeen in many, who after the commiſſion of this ſin have never been able to enjoy a minutes reſt, but have had that intolerable anguiſh of minde that they have choſen to be their own *murderers* rather then live in it. Theſe are the uſual effects of this ſin even in this world, but thoſe in another are yet more dreadful, where ſurely the higheſt degrees of torment belong to this high pitch of wickedneſs,

nes, for if as our Saviour tells us, *Mat.* 5. 22. *Hell fire* be the portion of him that shall but *call his brother fool*, what degree of those burnings can we think proportionable, to this so much greater an injury? *Sunday* X.

17. The consideration of all this ought to possess us with the greatest horrour, and abomination of this sin, and to make us extremely watchful of our selves, that we never fall into it, and to that end to prevent all those occasions which may insensibly draw us into this pit. I mentioned at first several things which are wont to be *originals* of it, and at those we must begin, if we will surely guard our selves. If therefore thou wilt be sure never to kill a man in thy rage, be sure never to be in that rage, for if thou permittest thy self to that, thou canst have no security against the other, anger being a madness that suffers us not to consider, or know what we do, when it has once possest us. Therefore when thou findest thy self begin to be *inflamed*, think betimes, whither this *may lead* thee, if thou letteſt loose to it, and immediately put the bridle upon this head-strong passion; so again, if thou wilt be sure thy malice shall not draw thee to it, be sure never to harbour one malicious thought in thy heart, for if it once settle there it will gather such strength, that within a while thou wilt be perfectly under the power of it, so that it may lead thee even to this horrible sin at its pleasure; be therefore careful at the very first approach of this treache- *We must watch diligently against all approaches of this sin.*

rous

Sunday X.

rous gueſt, to ſhut the doors againſt it, never to let it enter thy mind; ſo alſo if thou wilt be ſure thy covetouſneſs, thy ambition, thy luſt, or any other ſinful deſire ſhall not betray thee to it, be ſure thou never permit any of them to bear any ſway with thee, for if they get the dominion, as they will ſoon do, if they be once entertained in the heart, they will be paſt thy controul, and hurry thee to this or any other ſin, that may ſerve their ends. In like manner if thou wouldſt not be guilty of any of the mortal effects of thy neighbours drunkenneſs, be ſure not to entice him to it nor accompany him at it, and to that purpoſe do not allow thy ſelf in the ſame practice, for if thou do, thou wilt be labouring to get company at it. *Laſtly*, if thou wilt not be guilty of the *murder* committed by another, take heed thou never give any incouragement to it, or contribute any thing to that hatred, or contention, that may be the cauſe of it. For when thou haſt either *kindled* or blowed the *fire*, what knoweſt thou whom it may conſume? bring always as much water as thou canſt to quench, but never bring one drop of oil to encreaſe the flame. The like may be ſaid of all other occaſions of this ſin not here mentioned; and this careful preſerving our ſelves from theſe, is the only ſure way to keep us from this ſin; therefore as ever thou wouldſt keep thy ſelf innocent from the great offence, guard thee warily from all ſuch inlets, thoſe ſteps and approaches towards it.

18. But

18. But although *murder* be the greateſt, yet it is not the onely *injury* that may be done to the body of our neighbour, there are others which are alſo of a very high nature, the next in degree to this is *Maiming* him, depriving him of any member, or at leaſt of the uſe of it, and this is a very great wrong and miſchief to him, as we may diſcern by the Judgement of God himſelf, in the caſe of the *bond-ſervant*, who ſhould by his *Maſters* means *looſe a member*, Exod. 21. 26. the freedom of his whole life was thought but a reaſonable recompence for it, *He ſhall let him go free*, ſaith the text, *for his eye*; Nay though it were a leſs conſiderable part, if it were but a tooth, which of all other may be loſt with the leaſt damage, yet the ſame amends was to be made him, ver. 27. *Sunday X. Maiming a great injury.*

19. But we need no other way of meaſuring this injury, then the judgement of every man in his own caſe; how much does every man dread the loſs of a limb, ſo that if he be by any accident or diſeaſe, in danger of it, he thinks no pains or coſt too much to preſerve it. And then how great an injuſtice, how contrary to that great rule of *doing as we would be done to*, is it, for a man to do that to another, which he ſo unwillingly ſuffers himſelf. *That which every man dreads for himſelf.*

But if the perſon be *poor*, one that muſt labour for his living, the injury is yet greater, it is ſuch as may in effect amount to the former ſin of *murder*, for as the wiſe man ſays, *Yet worſe if the man be poor.*

Eccluſ.

Sunday X.

Eccles. 34. 21. *The poor mans bread is his life, and he that deprives them thereof is a bloodshedder.* And therefore he that deprives him of the means of getting his bread by disabling him from labour, is surely no less guilty. In the Law it was permitted to every man that had sustained such a damage by his neighbour to require the Magistrate to inflict the like on him, *eye for eye, tooth for tooth*, as it is Exod. 21. 24

Necessity of making what satisfaction we can.

20. And though unprofitable revenge be not now allowed to us Christians, yet sure it is the part of every one who hath done this injury, to make what *satisfaction* lies in his power; 'tis true, he cannot restore a limb again (which by the way should make men wary how they do those mischiefs which it is so impossible for them to repair) but yet he may satisfie for some of the ill effects of that loss: If that have brought the man to want and penury, he may, nay, he must, if he have but the least ability, relieve and support him, yea, though it be by his own extraordinary labour; for if it be a duty of us all to be eyes to the blinde and feet to the lame, as *Job* speaks, much more must we be so to them whom our selves have made blind and lame. Therefore whoever has done this injury to any of his poor brethren, let him know, he is bound to do all that is possible towards the repairing of it, if he do not, every new suffering that the poor mans wants bring upon him, becomes a new charge and accusation against

againſt him, at the tribunal of the *juſt Judge*. *Sunday* X.

21. There are yet other degrees of injury to the body of our neighbour, I ſhall mention onely two more, *Wounds*, and *ſtripes*; A man may *Wound* another, which though it finally cauſe loſs neither of life nor limb, is yet an endangering of both; and the like may be ſaid of *ſtripes*; both of which however are very painful at the preſent, nay perhaps very long after, and pain of all temporal evils, is to be accounted the greateſt, for it is not onely an evil in it ſelf, but it is ſuch a one, that permits us not, whilſt we are under it, to enjoy any other good; A man in pain having no taſte of any the greateſt delights: If any man deſpiſe theſe, as light injuries, let him again ask himſelf, how he would like it, to have his own body ſlaſht or bruiſed, and put to paſs under thoſe painful means of cure, which are many times neceſſary in ſuch caſes? I preſume there is no man would willingly undergo this from another, and why then ſhould thou offer it to him? *Wounds and ſtripes injuries alſo.*

22. The truth is, this ſtrange *cruelty* to others is the effect of *a great pride*, and *haughtineſs* of heart, we look upon others with ſuch contempt, that we think it no matter how they are uſed; we think they muſt bear *blows* from us, when in the mean time we are ſo tender of our ſelves, that we cannot hear the leaſt *word* of diſparagement, but we are all on a flame. The provocations to theſe *This cruelty to others the effect of pride.*

inju-

Sunday X.

injuries are commonly so slight, that did not this *inward pride* dispose us to such an angriness of humour, that we take fire at every thing, it were impossible we should be moved by them. Nay some are advanced to such a *wantonness of cruelty*, that without any provocation at all in cool blood, as they say, they can thus wrong their poor brethren, and make it part of their pastime and recreation to cause pain to others. Thus some *tyrannous humours* take such a pleasure in tormenting those under their power, that they are glad when they can but finde a pretence to punish them, and then do it without all moderation, and others will set men together by the ears, only that they may have the sport of seeing the scuffle; like the *old Romans*, that made it one of their publick *sports* to see men *kill one another*, and sure we have as little Christianity as they, if we can take delight in such spectacles.

23. This *savageness* and *cruelty* of *minde* is so unbecoming the nature of a man, that he is not allowed to use it even to his beast; how intollerable is it then towards those, that are of the same nature, and which is more, are heirs of the same eternal hopes with us? They that shall thus transgress against their neighbours in any of the foregoing particulars, or what ever else is hurtful to the body, are unjust persons, want even this lowest sort of justice, the negative, to their neighbours, in respect of their bodies.

24. Nei-

24. Neither can any man excuſe himſelf by ſaying what he has done was onely in *return* of ſome *injury* offered him by the other, for ſuppoſe it be ſo, that he have indeed received ſome conſiderable wrong, yet cannot he be his own revenger without injury to that man, who is not, by being thine enemy, become thy vaſſal, or ſlave, to do with him what thou liſt; thou haſt never the more right of *dominion* over him, becauſe he hath done thee wrong, and therefore if thou hadſt no power over his body before, 'tis certain thou haſt none now, and therefore thou art not only uncharitable (which yet were ſin enough to damn thee) but *unjuſt* in every act of violence thou doeſt to him. Nay, this injuſtice aſcends higher, even to *God* himſelf, who hath reſerved vengeance as his own peculiar right, *Vengeance is mine, I will repay, ſaith the Lord*, Rom. 12. 19. and then he that will act revenge for himſelf, what does he, but incroach upon this ſpecial right and prerogative of God, ſnatch the ſword, as it were, out of his hand, as if he knew better how to weild it! which is at once a robbery, and contempt of the *Divine Majeſty*. *Sunda* X.

PAR-

PARTITION XI.

Of JUSTICE, *about the Poſſeſſions of our Neighbour, againſt Injuring him, as concerning his* WIFE, *his* GOODS, *Of Malice, Covetouſneſs, Oppreſſion, Theft. Of Paying of Debts, &c.*

His Poſſeſſion. §. 1. THE *third* part of *Negative Juſtice* concerns the *poſſeſſions* of our Neighbours; what I mean by *Poſſeſſions*, I cannot better explain then by referring you to the *Tenth Commandment*, the end of which is to bridle all covetous appetites and deſires towards the *poſſeſſions* of our neighbour. There we find reckoned up, not only his houſe, ſervants, and cattel, which may all paſs under the one general name of his goods or riches, but particularly his *wife*, as a principal part of his *poſſeſſions*, and therefore when we conſider this duty of negative juſtice, in reſpect of the *poſſeſſions* of our Neighbour, we muſt apply it to both his *wife* as well as his *goods*.

His Wife. 2. The eſpecial and peculiar right that every man hath in his *wife* is ſo well known that it were vain to ſay any thing in proof of it, the great impatience that every husband hath to have this right of his invaded, ſhews that it is ſufficiently underſtood in the world, and there-

therefore none that does this injury to another, can be ignorant of the greatneſs of it. The corrupting of a mans wife, enticing her to a ſtrange bed, is by all acknowledged to be the worſt ſort of theft, infinitely beyond that of the goods. *Sunday XI.*

3. Indeed there is in this one, a heap of the *greateſt injuſtices* together; ſome towards the woman, and ſome towards the man: Towards the *Woman* there are the greateſt imaginable; it is that *injuſtice* to her ſoul, which was before mentioned as the higheſt of all others, 'tis the robbing her of her innocency, and ſetting her in a courſe of the horridſt wickedneſs (no leſs then *luſt* and *perjury* together) from which it is probable ſhe may never return, and then it proves the damning of her eternally. Next it is in reſpect of this world, the robbing her of her *credit*, making her abhorred and deſpiſed, and her very name a reproach among all men; and beſides it is the depriving her of all that happineſs of life, which ariſes from the mutual kindneſs and affection that is between man and wife, inſtead whereof this brings in a loathing, and abhorring of each other; from whence flow multitudes of miſchiefs, too many to rehearſe, in all which the man hath his ſhare alſo. *The enticing a mans wife the greateſt injuſtice.* *To the woman.*

4. But beſides thoſe, there are *no leſs* many, and high injuſtices; for it is *firſt* the robbing him of that, which of all other things he accounts moſt precious, the love and faithfulneſs of his wife, and that alſo wherein he hath *To the man.*

Sunday XI.

such an incommunicable right, that himself cannot, if he would, make it over to any other; and therefore sure it canot without the utmost injustice be torn from him by any: Nor is this all, but it is *farther* the ingulfing him (if ever he come to discern it) in that most tormenting passion of *jealousie*, which is of all others the most painful, and which oft puts men upon the most desperate attempts, it being as *Solomon* sayes, *Prov.* 6.34. *The rage of a man.* It is yet farther, the bringing upon him all that *scorn*, and contempt, which by the unjust measures of the world falls on them, which are so abused, and which is by many esteemed the most insufferable part of the wrong; and though it be true that it is very unjust he should fall under reproach, only because he is injured, yet unless the world could be new moulded, it will certainly be his lot, and therefore it adds much to the injury: Again, this may indeed be a *robbery* in the usual sense of the word, for perhaps it may be the thrusting in the *childe of the adulterer* into his family, to share both in the maintenance and portions of his own children; and this is an arrand theft: *first*, in respect of the man, who surely intends not the providing for another mans childe; and then in respect of the children, who are by that means defrauded of so much as that goes away with. And therefore whosoever hath *this* circumstance of the sin to repent of, cannot do it effectually, without *restoring* to the family,

as much as he hath by this meanes rob'd it of. *Sunday.* XI.

5. All this put together will sure make this the greatest and most provoking injury that can be done to a man, and (which heightens it yet more) it is that, for which a man can never make *reparations*; for unless it be in the circumstance before mentioned, there is no part of this sin, wherein that can be done; to this purpose it is observable in the *Jewish* Law, that the Thief was appointed to *restore fourfold*, and that freed him; but the adulterer having no possibility of making any restitution, any satisfaction, he *must pay his life* for his offence, *Lev.* 20. 10 And though now a dayes *adulterers* speed better, live many dayes to renew their guilt, and perhaps to laugh at those, whom they have thus injured, yet let them be assured, there must ore day be a sad reckoning, and that whether they repent or not: If by Gods grace they do come to repentance, they will then finde this to be no cheap sin, many anguishes of soul, terrors, and perplexities of conscience, groans, and tears it must cost them; and indeed were a mans whole life spent in these penitential exercises, 'twere little enough to wipe off the guilt of any one single act of this kinde; what overwhelming sorrows then are requisite for such a trade of this sin, as too many drive? Certainly it is so great a task, that it is highly necessary for all that are so concerned, to set to it immediately, lest they want time to *The most irreparable.*

Sunday XI.

go through with it; for let no man flatter himself, that the guilt of a course and habit of such a sin can be washt away with a single act of repentance; no, he must proportion the repentance to the fault, and as one hath been a habit and course, so must the other also. And then how strange a madness is it for men to run into this sin (and that with such painful pursuits, as many do) which he knows must at the best hand, that is, supposing he do repent of it, cost him thus dear; but then if he do not repent, infinitely dearer; it loses him all his title to heaven, that place of purity, and gives him his portion in the lake of fire, where the burnings of his lust shall end in those everlasting burnings: For how closely soever he have acted this sin, be it so that he may have said with the adulterer in *Job* 25.15. *No eye seeth me*, yet 'tis sure he could not in the greatest obscurity shelter himself from Gods sight, with whom *the darkness is no darkness*, *Psalm* 139.12. And he it is, who hath expresly threatned to judge this sort of offenders, *Heb.* 13.4. *Adulterers God will judge*. God grant that all that live in this foul guilt, may so seasonably, and so throughly judge them selves, that they may prevent that severe and dreadful judgement of his.

His goods.

6. The *second* thing, to which this *Negative Justice* to our Neighbours possessions reacheth, is *his Goods*, under which general word is contained all those several sorts of things, as *House, Land, Cattle, Money*, and the

the like, in which he hath a right and proper- *Sunday*
ty; theſe we are by the rule of this juſtice to XI.
ſuffer him to enjoy without ſeeking either to work him damage in any of them, or to get any of them to *our ſelves*: I make a difference between theſe two, becauſe there may be two ſeveral grounds or motives of this injuſtice; the one malice, the other covetouſneſs.

7. The *malicious* man deſires to work his *Malicious injuſtice.*
neighbour miſchief, though he get nothing by himſelf; 'tis frequently ſeen, that men will make havock, and ſpoil of the goods of one, to whom they bear a grudge, though they never deſigne to get any thing to themſelves by it, but only the pleaſure of doing a ſpight to the other: This is a moſt helliſh humour, directly anſwerable to that of the Devil, who beſtowes all his paines and induſtry, not to bring in any good to himſelf, but only to ruine and undoe others: and how contrary it is to all rules of juſtice, you may ſee by the Precept given by God to the Jews concerning the goods of an enemy, where they were ſo far from being allowed a liberty of ſpoil and deſtruction, that they are expreſly bound to prevent it, *Exodus* 23 45. *If thou meet thine enemies Ox, or his Aſſe going aſtray, thou ſhalt ſurely bring it back to him again: If thou ſee the Aſſe of him that hateth thee lying under his burden, and wouldſt forbear to help him, thou ſhalt ſurely help with him*: Where you ſee it is a debt we owe to our very enemies, to prevent that loſs and damage, which by any

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accident he is in danger of: and that even with ſome labour, and pains to our ſelves. How horrible an injuſtice is it then, purpoſely to bring that loſs, and damage on him? Who ever is guilty of this let him never excuſe himſelf by ſaying, he hath not inricht himſelf by the ſpoil of his neighbour, that he hath nothing of it cleaves to his finger, for ſure this *malicious injuſtice* is no leſs a fault then the *covetous one*; nay, I ſuppoſe in reſpect of the principle & cauſe, from which it flowes, it may be greater, this hatred of another being worſe then the immoderate love of our ſelves; whoever hath thus miſchieft his neighbour, he is as much bound to repair the injury, to make ſatisfaction for the loſs, as if he had enriched himſelf by it.

Covetous injuſtice.

8. But on the other ſide, let not the *covetous defrauder* therefore judge his ſin light becauſe there is another, that in ſome one reſpect outweighs it; for perhaps in others his may caſt the ſcales; certainly it does in this one, that he that is unjuſt for greedineſs of gain is like to multiply more acts of this ſin, then he that is ſo out of malice; for 'tis impoſſible any man ſhould have ſo many objects of his malice, as he may have of his covetouſneſs; there is no man at ſo general a defiance with all mankind that he hates every body; but the covetous man hath as many objects of his vice, as there be things in the world he counts valuable: But I ſhall not longer ſtand upon this compariſon, 'tis ſure they are both great and crying ſins, and

and that is ground enough of abhorring each: let us deſcend now to the ſeveral branches of this ſort of *covetous injuſtice*; 'tis true they may all bear the name of robbery, or theft, for in effect they are all ſo, yet for methods ſake it will not be amiſs to diſtinguiſh them into theſe three, *Oppreſsion*, *Theft*, and *Deceit*. *Sunday* XI.

9. By *Oppreſsion* I mean that open and *bare-faced robbery*, of ſeizing upon the poſſeſſions of others, and owning, and avowing the doing ſo. For the doing of this there are ſeveral inſtruments; as firſt that of power, by which many Nations and Princes have been turned out of their rights, and many private men out of their eſtates: Sometimes again, Law is made the inſtrument of it; he that covets his neighbours lands or goods, pretends a claim to them, and then by corrupting of Juſtice by *Bribes* and *gifts*, or elſe over-ruling it by greatneſs and authority gets judgment on his ſide: This is a high oppreſſion, and of the worſt ſort, thus to make the *Law*, which was intended for the protection, and defence of mens Rights, to be the meanes of overthrowing them; and it is a very heavie guilt, that lyes both on him that procures, and on him that pronounces ſuch a ſentence, yea, and on the *Lawyer* too, that pleads ſuch a cauſe, for by ſo doing he aſſiſts in the oppreſſion; ſometimes again, the very neceſſities of the oppreſſed are the means of his oppreſſion; thus it is in the caſe of Extortion, and griping *Uſury*: a man is in extream want of money, and this gives *Oppreſsion.*

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opportunity to the executioner to wreſt unconſcionably from him, to which the poor man is forced to yield to ſupply his preſent wants. And thus alſo it is often with *exacting Land-Lords*, who when their poor tenants know not how to provide themſelves elſewhere, rack & skrew them beyond the worth of the thing. All theſe and many the like are but ſeveral wayes of acting this one ſin of Oppreſſion which becomes yet the more hainous, by how much the more helpleſs the perſon is, that is thus oppreſſed, therefore the oppreſſion of the widow, and fatherleſs, is in Scripture mentioned as the height of this ſin.

Gods vengeance againſt it.

10. It is indeed a moſt crying guilt, and that againſt which God hath threatned his heavie *vengeance*, as we read in divers texts of Scriptures: Thus it is, *Ezek.* 18.12. *He that hath oppreſſed the poor*, and hath ſpoiled by violence, he ſhall *ſurely die, his blood ſhall be upon him*; and the ſame ſentence is repeated againſt him, *ver.*18. Indeed God hath ſo peculiarly taken upon him the protection of the poor, and oppreſſed, that he is engaged as it were in honour to be their avenger, and accordingly, *Pſal.*12. We ſee God ſolemnly declare his reſolution of appearing for them, *ver.*5. *For the oppreſſion of the poor, for the ſighing of the needy, now will I ariſe, ſaith the Lord, I will ſet him in ſafety from him*; the advice therefore of *Solomon* is excellent, *Prov.* 22.22. *Rob not the poor, becauſe he is poor, neither oppreſs the afflicted in the gate, for the Lord will plead their cauſe and*

will

will spoil the soul of those that spoiled them; they are like in the end to have little joy of the booty it brings them in, when it thus engages God against them. *Sunday* XI.

11. The *second* sort of this injustice is *Theft*, and of that also there are two kinds, the one the withholding what we should pay, and the other taking from our neighbour what is already in his possession. *Theft.*

12. Of the *first* sort is the not paying of *debts*, whether such as we have *borrowed*, or such as by our own voluntary promise are become our debts, for they are equally due to him, that can lay either of these claims to them; and therefore the withholding of either of them is a theft, a keeping from my neighbour that which is his; yet the former of them is rather the more injurious, for by that I take from him that which he once actually had (be it money, or whatsoever else) and so make him worse then I found him: This is a very great, and very common injustice; men can now a days with as great confidence deny him that *asks a debt*, as they do him that *asks an alms*, nay many times 'tis made matter of quarrel for a man to demand his own, besides the many attendances the creditor is put to in pursuit of it, are a yet farther injury to him, by wasting his time, and taking him off from other business, and so he is made a looser that way too. This is so great injustice, that I see not how a man can look upon any thing he possesses as his own right *Not paying what we borrow.*

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right, whilſt he thus denies another his. It is the duty of every man in *debt*, rather to ſtrip himſelf of all, and caſt himſelf again naked upon Gods providence, then thus to feather his neſt with the ſpoils of his neighbours. And ſurely it would prove the more thriving courſe, not only in reſpect of the bleſſing, which may be expected upon juſtice, compared with the curſe, that attends the contrary, but even in worldly prudence alſo; for he that defers paying of debts, will at laſt be forc't to it by Law, and that upon much worſe terms, then he might have done it voluntarily, with a greater charge, and with ſuch a loſs of his credit, that afterward in his greateſt neceſſities he will not know where to borrow. But the ſure way for a man to ſecure himſelf from the guilt of this injuſtice, is never to borrow more then he knows he hath means to repay, unleſs it be of one, who knowing his diſability, is willing to run the hazard. Otherwiſe he commits this ſin at the very time of borrowing; for he takes that from his neighbour upon promiſe of paying, which he knows he is never likely to reſtore to him, which is a flat robbery.

What we are bound for.

The ſame *juſtice* which ties men to pay their own debts, ties alſo every *ſurety* to pay thoſe debts of others, for which he ſtands *bound*, in caſe the principal either cannot or will not: for by being *bound*, he hath made it his own debt, and muſt in all juſtice anſwer it to the creditor, who its preſumed, was drawn to lend on confidence of his ſecurity, and therefore is directly

ſtly cheated and betrayed by him, if he ſee him not ſatisfied. If it be thought hard, that a man ſhould pay for that which he never received benefit by, I ſhall yield it, ſo far as to be juſt matter of wariness to every man how he enter into ſuch engagements, but it can never be made an excuſe for the breaking them. *Sunday* XI.

As for the other ſort of *debt*, that which is brought upon a man by his own *voluntary promiſe*, that alſo cannot without great injuſtice be withholden; for it is now the mans right, and then 'tis no matter, by what means it came to be ſo. Therefore we ſee *David* makes it part of the deſcription of a juſt man, *Pſa.* 15. 4. that he *keeps his promiſe, yea, though they were made to his own diſadvantage*; and ſurely he is utterly unfit to *aſcend to that Holy Hill*, there ſpoken of, either as that ſignifies the Church here, or Heaven hereafter that does not punctually obſerve this part of juſtice. To this ſort of debt may be reduced the wages of the ſervant, the hire of the labourer, and the withholding of theſe is a great ſin, and the complaints of thoſe that are thus injured, aſcend up to God. *Behold* (ſaith S. *James*) *the hire of the labourers which have reaped down your fields, which is, of you kept back by fraud, cryeth, and the cryes of them that have reaped, are entred into the ears of the Lord of Sabaoth:* and *Deut.* 24. 14. 15. we find a ſtrict command in this matter. *Thou ſhalt not oppreſs an hired ſervant that is poor and needy, at his day thou ſhalt give him his hire, neither ſhall the Sun go down upon it,* *What we have promiſed.*

for

Sunday XII. *for he is poor, and setteth his heart upon it, lest he cry against thee to the Lord, and it be sin unto thee.* This is one of those loud clamourous sins, which will not cease crying, till it bring down Gods vengeance, and therefore though thou have no justice to thy poor brother, yet have at least so much mercy to thy self, as not to pull down judgements on thee by thus wronging him.

PARTITION XII.

Of Theft; *Stealing.* *Of* Deceit *in Trust, in Traffick.* *Of* Restitution, &c.

Stealing the goods of our neighbour.

§. 1. THE *second* part of *Theft* is the taking from our neighbour that which is already in his possession; and this may be done either more violently, and openly, or else more closely, and sliely; the first is the manner of those that *rob* on the way, or *plunder* houses, where by force they take the goods of their neighbour; The other is the way of the *pilfering thief*, that takes away a man's goods unknown to him; I shall not dispute, which of these is the worst, 'tis enough that they are both such acts of injustice, as make men odious to God, unfit for humane society, and betray the actors to the greatest mischiefs even in this world, death it self being by Law appointed the reward of it; and there are few that follow this Trade long, but at last meet with that fruit of it. I am sure 'tis made for

for any to believe he shall always steal securely, for he is to contend with the industry of all those whom he shall thus injure, whose losses will quicken their wits for the finding him out, and which is infinitely more, he is to struggle with the justice of God, which doth usually pursue such men to destruction, even in this world; witness the many strange discoveries, that have been made of the craftiest thieves. But however, if he were secure from the vengeance here, I am sure nothing but repentance and reformation can secure him from the vengeance of it hereafter. And now when these dangers are weighed, 'twill surely appear, that the *thief* makes a pitiful bargain, he steals his neighbours money, or cattle, and in exchange for it he must pay his life, or his soul, perhaps both, and if *the whole world be too mean a price for a Soul*, as he tells us, *Mark* 18. 36. who best knew the value of them, having himself bought them, what a strange madness is it, to barter them away for every petty trifle, as many do, who have got such a habit of stealing, that not the meanest worthless thing can escape their fingers? Under this head of *theft* may be ranked the *receivers* of *stolen* goods, whether those that take them, as partners in the theft, or those that buy them, when they know or believe they are stolen. This many (that pretend much to abhor theft) are guilty of, when they can by it, buy the thing a little cheaper then the common rate. And here *Sunday XII.*

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also comes in the concealing of any goods a man finds of his neighbours, which whosoever restores not, if he know, or can learn out the owner, is no better then a thief, for he withholds from his neighbour that which properly belongs to him: and sure 'twill not be uncharitable to say, that he that will do this, would likewise commit the grosser theft, were he by that no more in danger of Law then in this he is.

Deceit.

The *third* part of injustice is *Deceit*, and in that there may be as many acts as there are occasions of entercourse and dealing between man and man.

2. It will be impossible to name them all but I think they will be contained under these two general *deceits*, in matters of *Trust*, and in matter of *Traffick*, or bargaining; unless it be that of *Gaming*, which therefore here by the way, I must tell you, is as much a *fraud* and *deceit* as any of the rest.

In Trust.

3. He that deceives a man in any *Trust* that is committed to him, is guilty of a great injustice; and that the most treacherous sort of one, it is the joyning of two great sins in one, *defrauding*, and *promise-breaking*; for in all trusts there is a promise implyed, if not expresst, for the very accepting of the *trust* contains under it a promise of fidelity; these trusts are broken sometimes to the living, sometimes to the dead; to the living there are many ways of doing it, according to the several kinds of the *trust*; sometimes a man

is more general, like that of *Potiphar* to *Joſeph*, Gen. 39. 4. a man commits to another all that he hath, and thus Guardians of children, and ſometimes ſtewards are intruſted; ſometimes again it is more limited, and reſtrained to ſome one ſpecial thing: A man intruſts another to bargain, or deal for him in ſuch a particular, or he puts ſome one thing into his hands, to manage, and diſpoſe: Thus among *ſervants* it is uſual for one to be intruſted with one part of the Maſters goods, and another with another part of them. Now in all theſe, and the like caſes, whoſoever acts not for him that intruſts him, with the ſame faithfulneſs, that he would for himſelf, but ſhall either careleſly looſe, or prodigally imbezel the things committed to him, or elſe convert them to his own uſe, he is guilty of this great ſin of betraying a truſt to the living. In like manner he that being intruſted with the *execution* of a *dead* mans *Teſtament*, acts not according to the known intention of the dead man, but enriches himſelf by what is aſſigned to others, he is guilty of this ſin, in reſpect of the dead; which is ſo much the greater, by how much the dead hath no means of remedy, and redreſs, as the living may have. It is a kind of *robbing* of *graves* which is a theft of which men naturally have ſuch a horrour, that he muſt be a very hardned thief, that can attempt it. But either of theſe frauds are made yet more hainous, when either God, or the poor are immediately concerned *Sunday XII.*

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cerned in it; that is, when any thing is committed to a man, for the uses either of piety, or charity; this addes sacrilege to both the fraud, and the treachery, and so gives him title to all those curses, that attend those several sins, which are so heavy, that he that for the present gain will adventure on them, makes as ill, nay, a much worse bargain, then *Gehazi*, 1 Kings 5. 27. who *by getting the payment* of *Naaman got his leprosie too.*

In Traffick.

4. The *second* sort of *fraud* is in matters of *traffick* and *bargain*, wherein there may be deceit both in the seller, and buyer; that of the seller is commonly either in concealing the faults of the commodity, or else in overrating it.

The sellers concealing the faults of his ware.

5. The ways of *concealing* its faults are ordinary these, either *first* by denying that it hath any such fault, nay, perhaps commending it for the direct contrary quality, and this is down-right lying, and so adds that sin to the other, and if that lie be confirmed by an oath as it is too usually, then the yet greater guilt of perjury comes in also; and then what a heap of sins is here gathered together? abundantly enough to sink any poor soul to destruction, and all this only to screw a little more money out of his neighbours pocket, and that sometimes so very little, that 'tis a miracle that any man that thinks he has a Soul, can set it at so miserable a contemptible price. A *second* means of *concealing* is by using some Art to the thing, to make it look fair, and to hide

hide the faults of it, and this is acting a lye, *Sunday* though it be not ſpeaking one, which amounts XII. to the ſame thing, and has ſurely in this caſe as much of the intention of cheating, and defrauding, as the moſt impudent forſwearing can have. A *Third* means, is the picking out ignorant Chapmen; This is, I believe, an Art too well known among *Tradeſmen*, who will not bring out their faulty wares to men of skil, but keep them to put off to ſuch, whoſe unskilfulneſs may make them paſſable with them: and this is ſtill the ſame deceit with the former; for it all tends to the ſame end, the cozening and defrauding of the Chapmen, and then it is not much odds, whether I make uſe of my own Art, or his weakneſs for the purpoſe. This is certain, he that will do juſtly, muſt let his Chapmen know what he buyes; and if his own skill enable him not to judge, (nay, if he do not actually finde out the fault) thou art bound to tell it him, otherwiſe thou makeſt him pay for ſomewhat, which is not there, he preſuming there is that good quality in it, which thou knoweſt is not, and therefore thou mayeſt as honeſtly take his money for ſome goods of another mans, which thou knoweſt thou canſt never put into his poſſeſſion, which I ſuppoſe no man will deny to be an arrant cheat. To this head of *concealment* may be referred, that deceit of *falſe weights* and *meaſures*, for that is the concealing from the buyer a defect in the quantity, as the other was in the quality of the commo-

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dity, and is again the making him pay for what he hath not. This sort of fraud is pointed at particularly by *Solomon*, *Prov.* 11. 1. with this note upon it, that *it is an abomination to the Lord.*

His over-rating it.

6. The *second* part of fraud in the seller, lyes in *over-rating* the commodity; though he have not disguised, or concealed the faults of it, and so have dealt fairly in that respect; yet if he set an unreasonable price upon it, he defrauds the buyer: I call that an unreasonable price, which exceeds the true worth of the thing, considered with those moderate gains, which all Tradesmen are presumed to be allowled in the Sale: Whatever is beyond this must in all likelyhood be fetcht in by some of these wayes: As *first*, by taking advantage of the buyers ignorance in the value of the thing, which is the same with doing it in the goodness, which hath already been shewed to be a deceit: Or *secondly*, by taking advantage of his necessity; thou findest a man hath present and urgent need of such a thing, and therefore takest this opportunity to set the Dice upon him; but this is that very sin of Extortion, and oppression spoken of before; for it is sure, nothing can justly raise the price of any thing, but either its becoming dearer to thee, or its being some way better in its self; but the necessity of thy brother causes neither of these; his nakedness doth not make the clothes thou sellest him stand thee in ever the more, neither doth it make them any way better; and there-

therefore to rate them ever the higher, is to change thy way of trading, and ſell even the wants and neceſſities of thy neighbour, which ſure is a very unlawful vocation. Or *thirdly*, it may be by taking advantage of the indiſcretion of the Chapman: A man perhaps earneſtly fancies ſuch a thing; and then ſuffers that fancy ſo to over-rule his reaſon, that he reſolves to have it upon any terms; If thou findeſt this in him, and thereupon raiſeſt thy rate, this is to make him buy his folly, which is of all others the deareſt purchaſe; 'tis ſure his fancy adds nothing to the real value, no more then his neceſſity did in the former caſe, and therefore ſhould not adde to the price. He therefore that will deal juſtly in the buſineſs of ſelling, muſt not catch at all advantages, which the temper of his Chapman may give; but conſider ſoberly, what the thing is worth, and what he would afford it for to another, of whom he had no ſuch advantage, and accordingly rate it to him at no higher a price. *Sunday XII.*

7. On the *Buyers* part there are not ordinarily ſo many opportunities of *fraud*; yet it is poſſible a man may ſometimes happen to fell ſomewhat, the worth whereof he is not acquainted with, and then it will be as unjuſt for the buyer to make gain by his ignorance, as in the other caſe it was for the ſeller: but that which oftener fals out, is the caſe of neceſſity, which may as probably fall on the ſellers ſide, as the buyers: A mans wants compell *Fraud in the Buyer.*

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him to ſell, and permit him not to ſtay to make the beſt bargain, but forces him to take the firſt offer; and here for the buyer to grate upon him, becauſe he ſees him in that ſtrait is the ſame fault which I before ſhewed it to be in the ſeller.

Many temptations to deceit in Traffick.

8. In this whole buſineſs of *traffick* there are ſo many opportunities of deceit that a man had need fence himſelf with a very firm reſolution, nay, love of juſtice, or he will be in danger to fall under temptation; for as the Wiſe man ſpeaks, *Eccleſ.* 27. 2. *As a Nail ſticks faſt between the joynings of the Stones*, ſo doth ſin ſtick cloſe between *buying* and *ſelling*; it is ſo interwoven with all Trades, ſo mixt with the very firſt principles, and grounds of them, that it is taught together with them, and ſo becomes part of the Art; ſo that he is now a dayes ſcarce thought fit to manage a Trade, that wants it, while he that has moſt of this black Art of defrauding, applauds and hugs himſelf, nay, perhaps boaſts to others, how he hath over-reacht his neighbour.

The commonneſs of injuſtice a reproach to Chriſtianity.

What an intolerable ſhame is this, that we *Chriſtians*, who are by the precepts of our Maſter ſet to thoſe higher duties of Charity, ſhould in ſtead of practiſing them, quite unlearn thoſe common rules of juſtice, which meer Nature teaches? For, I think, I may ſay, there are none of thoſe ſeveral branches of injuſtice towards the poſſeſſions of our neighbour, which would not be adjudged to be ſo by any ſober Heathen; ſo that, as Saint

Paul

Paul tells those of the Circumcision, that the Name of God *was blasphemed among the Gentiles*, by that unagreeableness that was betwixt their practice, and their Law, *Rom.* 2. 24. So now may it be said of us, that the *Name of Christ is blasphemed among the Turks and Heathens*, by the vile and scandalous lives of us, who call our selves Christians, and particularly in this sin of injustice; For shame let us at last endeavour to wipe of this reproach from our profession, by leaving these practices, to which me thinks this one single consideration should be enough to perswade us. *Sunday XII.*

9. Yet beside this, there want not other; Among which, one there is of such a nature, as may prevail with the arranteſt worldling, and that is, that this course doth not really tend to the enriching of him; there is a secret curse goes along with it, which like a Canker eats out all the benefit was expected from it. This no man can doubt that believes the Scripture, where there are multitudes of Texts to this purpose: thus *Prov.* 22. 16. *He that oppresseth the poor to encrease his riches, shall surely come to want.* So *Habbak.* 2. 6. *Woe to him that encreaseth that which is not his, how long? And he that ladeth himself with thick Clay: shall they not rise up suddenly that shall bite thee, and awake that shall vex thee? and thou shalt be for booties to them.* This is commonly the fortune of those that spoil and deceive others, they at last meet with some that do the like to them. But the place in *Zachary* *It is not the way to enrich a man.*

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is moſt full to this purpoſe, *Chap.* 5. where under the ſign of a flying roll is ſignified the curſe that goes forth againſt this ſin, Verſe 4. *I will bring it forth, ſaith the Lord of Hoſts, and it ſhall enter into the houſe of the Thief, and into the houſe of him that ſweareth falſly by my Name, and it ſhall conſume it with the timber thereof, and with the ſtones thereof.* Where you ſee, theft and perjury are the two ſins, againſt which this curſe is aimed (and they too often go together in the matter of defrauding) and the nature of this curſe is, to *conſume the houſe*, to make an utter deſtruction of all that belongs to him that is guilty of either of theſe ſins. Thus whileſt thou art ravening after thy neighbours goods, or houſe, thou art but gathering fuel to burn thine own. And the effect of theſe threatnings of God we daily ſee in the ſtrange improſperouſneſs of ill gotten eſtates, which every man is apt enough to obſerve in other mens caſes: he that ſees his neighbour decline in his eſtate, can preſently call to minde, this was gotten by oppreſſion or deceit; yet ſo ſottiſh are we, ſo bewitcht with the love of gain, that he that makes this obſervation, can ſeldome turn it to his own uſe, is never the leſſe greedy, or unjuſt himſelf for that vengeance he diſcerns upon others.

It ruines the Soul eternally.

10. But alas, if thou couldſt be ſure that thy unjuſt poſſeſſions, ſhould not be torn from thee, yet when thou remembreſt, how deer thou muſt pay for them in another world, thou haſt little reaſon to brag of thy prize. Thou thinkeſt

thinkeſt thou haſt been very cunning, when thou haſt over reacht thy brother; but God knowes all the while, there is another over-reaching thee, and cheating thee of what is infinitely more precious, even thy Soul: the Devil herein deals with thee as Fiſhers uſe to do; thoſe that will catch a great fiſh, will bait the hook with a leſs, and ſo the great one coming with greedineſs to devour that, is himſelf taken; So thou that art gaping to ſwallow up thy poor brother, art thy ſelf made a prey to that great devourer. And alas! what will it eaſe thee in Hell, that thou haſt left wealth behind thee upon earth, when thou ſhalt there want that, which the meaneſt beggar here injoyes, even a drop of water to cool thy tongue. Conſider this, and from henceforth reſolve to imploy all that pains and diligence thou haſt uſed to deceive others, in reſcuing thy ſelf from the frauds of the grand deceiver. *Sunday* XII.

11. To this purpoſe it is abſolutely neceſſary, that thou make *Reſtitution* to all whom thou haſt wronged: For as long as thou keepeſt any thing of the unjuſt gain, 'tis as it were an earneſt penny from the Devil, which gives him full right to thy Soul. But perhaps it may be ſaid, it will not in all caſes be poſſible to make reſtitution to the wronged party, peradventure he may be dead; in that caſe then make it to his Heirs, to whom his right deſcends. But it may further be *objected*, That he that hath long gone on in a *The neceſſity of Reſtitution.*

Sunday XII.

course of fraud, may have injured many, that he cannot now remember, and many that he has no means of finding out: In this case all I can advise is this: *First*, to be as diligent as is possible, both in recalling to minde who they were, and endeavouring to finde them out; and when, after all thy care, that proves impossible, let thy Restitutions be made to the poor, and that they may not be made by halves, be as careful as thou canst to reckon every the least mite of unjust gain, but when that cannot exactly be done, as 'tis sure it cannot by those who have multiplyed the acts of fraud, yet even there let them make some general measures, whereby to proportion their restitution: as for example, a *Tradesman* that cannot remember how much he has cheated in every single parcel, yet may possibly guess in the gross whether he have usually over-reacht to the value of a third, or a fourth part of the wares, and then what proportion soever he think he has so defrauded, the same proportion let him now give out of that estate he hath raised by his trade: but herein it concerns every man to deal uprightly, as in the presence of God, and not to make advantage of his own forgetfulness, to the cutting short of the Restitution, but rather go on the other hand, and be sure rather to give too much, then too little. If he do happen to give somewhat over, he need not grudge the charge of such a *sin offering*, and 'tis sure he will not if he do heartily desire an atone-

ment.

ment. Many other difficulties there may be in this business of *restitution*, which will not be foreseen, and so cannot now be particularly spoke to; but the more of those there are, the greater horrour ought men to have of running into the sin of *injustice*, which it will be so difficult, if not impossible for them to repair, and the more careful ought they to be to mortifie that which is the root of all injustice, to wit *Covetousness*. *Sunday XIII.*

PARTITION XIII.

Of False Reports, *False Witness, Slanders, Whisperings. Of despising and Scoffing for Infirmities, Calamities, Sins*, &c. *Of* Positive Justice, *Speaking the* Truth, *Of* Lying. *Of Humility and Pride. Of Envy and Detraction. Of Gratitude*, &c.

§. 1. THe *Fourth* Branch of *Negative Justice* concerns the *Credit* of our neighbours, which we are not to lessen, or impair by any means, particularly not by false Reports: Of false reports there may be *two* sorts, the *one* is when a man says something of his neighbour, which he directly knows to be false, the *other* when possibly he has some slight surmize, or jealousie of the thing *His credit.*

Sunday XIII.

thing; but that upon ſuch weak grounds, that 'tis as likely to be falſe as true. In either of theſe caſes, there is a great guilt lyes upon the reporter. That there doth ſo in the *firſt* of them, no body will doubt, every one acknowledging that it is the greateſt baſeneſs to invent a *lie* of another; but there is as little reaſon to queſtion the other, for he that reports a thing as a truth, which is but uncertain, is a liar alſo, or if he do not report it as a certainty, but only as a probability, yet then though he be not guilty of the lie yet he is of the injuſtice of robbing his neighbour of his credit; for there is ſuch an aptneſs in men to believe ill of others, that any the lighteſt jealouſie will, if once it be ſpread abroad, ſerve for that purpoſe; and ſure it is a moſt horrible injuſtice upon every ſlight ſurmize, and fancy, to hazard the bringing ſo great an evil upon another; eſpecially when it is conſidered, that thoſe ſurmizes commonly ſpring rather from ſome cenſoriouſneſs, peeviſhneſs, or malice in the ſurmizer, then from any real fault in the perſon ſo ſuſpected.

False witnes

2. The manner of ſpreading theſe falſe reports of both kinds, is not always the ſame; ſometimes it is more *open* and avowed, ſometimes more *cloſe* and private: the open is many times by *falſe witneſs* before the Court of Juſtice; and this not only hurts a man in his credit, but in other reſpects alſo; 'tis the delivering him up to the puniſhment of the Law, and

and according to the nature of the crime pretended, does him more or less mischief; but if it be of the highest kind, it may concern *his life*, as we see it did in *Naboths* case, 1 *King* 21. How great and crying a sin it is in this respect, as also in that of the perjury, you may learn from what hath been said of both those sins. I am now to consider it only, as it touches the credit; and to that it is a most grievous wound, thus to have a crime publickly witnessed against one, and such as is scarce curable by any thing that can afterwards be done to clear him, and therefore whoever is guilty of this, doth a most outragious injustice to his neighbour; this is that which is expresly forbidden in the *ninth Commandment*, and was by God appointed to be punisht by the inflicting of the *very same suffering* upon him, which his false testimony aimed to bring upon the other. *Deut.* 19. 16. *Sunday XIII.*

3. The *second* open way of spreading these reports, is by a *publick* and common declaring of them; though not before the Magistrate, as in the other case, yet *in all companies*, and before such as are likely to carry it farther, and this is usually done with bitter railings, and reproaches, it being an ordinary Art of slanderers, to *revile* those whom they slander, that so by the sharpness of the accusation, they may have the greater impression in the minds of the hearers; this both in respect of the slander, and the railing, is a high injury, *Publick slanders.*

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injury, and both of them such, as debar the committers from Heaven; thus *Psal.* 15. where the upright man is described, that shall have his part there, this is one special thing, vers. 3. *That he slandereth not his neighbour.* And for railing the Apostle in several places reckons it amongst those works of the flesh, which are to shut men out both from the *Church here by excommunication*, as you may see 1 *Cor.* 15. 11. and from the Kingdom of God hereafter, as it is, 1 *Cor.* 6. 10.

Whispering.

4. The other more close and private way of spreading such reports is that of the *Whisperer*, he that goes about from one to another, and privately vents his slanders, not out of an intent by that means to make them less publick, but rather more; this trick of delivering them by way of secret, being the way to make them both more believed, and more spoken of too; for he that receives such a tale, as a secret from one, thinks to please some body else, by delivering it as a secret to him also; and so it passes from one hand to another, till at last it spread over a whole Town: This sort of slanderer is of all others the most dangerous, for he works in the *dark*, tyes all he speaks to, not to own him as the author, so that whereas in the more publick accusations, the party may have some means of clearing himself and detecting his accuser, here he shall have no possibility of that, the slander, like a secret poison, works incure-

able

able effects, before ever the man diſcern it. This ſin of whiſpering is by Saint *Paul* mentioned among thoſe great crimes, which are the effects of a reprobate mind, *Rom.* 1. 29. It is indeed one of the moſt incurable wounds of this ſword of the tongue; the very bane and peſt of humane ſociety; and that which not onely robs ſingle perſons of their good names, but oftentimes whole families, nay, publick ſocieties of men of their peace, what ruines: what confuſions hath this one ſin wrought in the world? 'Tis *Solomons* obſervation, *Prov.* 18. 28. That a *whiſperer ſeparateth chief friends*, and ſure one may truly ſay of tongues thus imployed, that they are *ſet on fire of Hell*, as Saint *James* ſaith, Chap. 3. 6. *Sunday XIII.*

5. This is ſuch a guilt that we are to beware of all the *degrees* of approach to it, of which there are ſeveral ſteps; the *firſt* is the giving ear to, and cheriſhing of thoſe that come with ſlanders, for they that entertain and receive them, incourage them in the practiſe; for as our common proverb ſays, if there were no Receivers, there would be no thief; ſo if there were none that would give an ear to tales, there would be no talebearers. A *ſecond* ſtep is, the giving too eaſie credit to them, for this helps them to attain part of their end, they deſire to beget a general ill opinion of ſuch a man, but the way of doing it muſt be by cauſing it, *firſt*, in particular men: and if thou ſuffer them to do it in thee, they *Several ſteps towards this ſin.*

have

Sunday XIII. have so far prospered in their aim. And for thy own part thou dost a great injustice to thy neighbour to believe ill of him without a just ground, which the accusation of such a person certainly is not. A *third* step is the reporting to others, what is thus told thee; by which thou makest thy self directly a party in the slander, and after thou hast unjustly withdrawn from thy neighbour thy own good opinion, endeavourest to rob him also of that of others. This is very little below the guilt of the *first whisperer*, and tends as much to the ruine of our neighbours credit. And these several degrees have so close a dependance one upon another, that it will be very hard for him that allows himself the *first*, to escape the other; and indeed he that can take delight to hear his neighbour defamed, may well be presumed of so malitious a humour, that 'tis not likely he should stick at spreading the slander. He therefore that will preserve his innocence in this matter, must never in the least degree cherish or countenance any that brings these false reports. And it is not less necessary to his peace, then to his innocency; for he that once entertains them, must never expect quiet, but shall be continually incited, and stirred up even against his neerest, and deerest relations; so that this whisperer, and slanderer is to be look't on by all, as a common enemy, he being so as well to those to whom, as of whom he speaks.

6. But besides *this* grosser way of *slander-*

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ing, there is *another*, whereby we may impair, and leſſen the *credit* of our neighbour, and that is by *contempt*, and *deſpiſing*; one common effect whereof is *ſcoffing*, and deriding him. This is very injurious to a mans reputation, for the generality of men do rather take up opinions upon truſt, then judgement; and therefore if they ſee a man deſpiſed, and ſcorned, they will be apt to do the like. But beſides this effect of it, there is a preſent injuſtice in the very act of deſpiſing, and ſcorning others. There are ordinarily but three things, which are made the occaſions of it, (unleſs it be with ſuch, with whom virtue and godlineſs are made the moſt reproachful things, and ſuch deſpiſing is not only an injury to our neighbour, but even to God himſelf for whoſe ſake it is, that he is ſo deſpiſed) thoſe three are *firſt* the *infirmities*, *ſecondly* the *calamities*, *thirdly* the *ſins* of a man, and each of theſe are very far from being ground of our triumphing over him. *Sunday XIII.* *Deſpiſing and ſcoffing.*

7. *Firſt*, for *infirmities*, be they either of body or mind, the deformity and unhandſomneſs of the one, or the weakneſs, and folly of the other, they are things out of his power to help, they are not his faults, but the wiſe diſpenſations of the great Creator, who beſtows the excellency of body and minde, as he pleaſes, and therefore to ſcorn a man, becauſe he hath them not, is in effect to reproach God who gave them not to him. *For infirmities.*

8. So alſo for the *calamities*, and miſeries, that *For calamities.*

Sunday XIII. that befall a man, be it want, or ſickneſs, or whatever elſe, theſe alſo come by the providence of God, who raiſeth up, and pulleth down, as ſeems good to him, and it belongs not to us to judge, what are the motives to him to do ſo, as many do, who upon any affliction that befals another, are preſently concluding, that ſure it is ſome extraordinary guilt, which pulls this upon him, though they have no particular to lay to his charge. This raſh judgement our Saviour reproves in the *Jews*, *Luk.* 13. where on occaſion of the extraordinary ſufferings of the *Galileans*, he asks them, verſ. 2. *Suppoſe ye that theſe Galileans were ſinners above all the Galileans, becauſe they ſuffered ſuch things? I tell you nay, but except you repent, ye ſhall all likewiſe periſh*: when we ſee Gods hand heavy upon others, it is no part of our buſineſs to judge them, but our ſelves, and by repentance to prevent, what our own ſins have deſerved. But to reproach, and revile any that are in affliction, is that barbarous cruelty, taken notice of by the *Pſalmiſt*, as the heighth of wickedneſs, *Pſal.* 69. 26. *They perſecute him whom thou haſt ſmitten, and they talk to the grief of them whom thou haſt wounded*: In all the miſeries of others, compaſſion becomes a debt to them; how unjuſt are they then, that inſtead of paying them that debt, afflict them with ſcorn and reproach?

For ſins. 9. Nay the very *ſins* of men, though as they have more of their *wills* in them, they may

may ſeem more to deſerve reproach, yet certainly they alſo oblige us to the former duty of compaſſion, and that in the higheſt degree, as being the things, which of all others make a man the moſt miſerable; in all theſe caſes, if we conſider how ſubject we are to the like our ſelves; and that it is only Gods mercy to us, by which we are preſerved from the worſt that any man elſe is under, it will ſurely better become us to look up to him with thankfulneſs, then down on them with contempt and deſpiſing. Thus you ſee *the direct* injuſtice of *ſcorning* and *contemning* our brethren, to which when *that other* is added, which naturally followes, as a conſequent of this; to wit, the begetting the like contempt in others, there can ſure be no doubt of its being a great and *horrible injuſtice* to our neighbour in reſpect of his credit. *Sunday XIII.*

10. Now how great the injury of *deſtroying* a mans *credit* is, may be meaſured by theſe two things; *firſt*, the value of the thing he is rob'd of, and *ſecondly* the difficulty of making reparations. For the *firſt*, 'tis commonly known, that a mans good name is a thing he holds moſt precious, oftentimes dearer then his life, as we ſee by the hazards men ſometimes run to preſerve even a miſtaken reputation; but 'tis ſure it is that, which hath even by ſober men been eſteemed one of the greateſt happineſſes of life: And to ſome ſort of men, ſuch eſpecially as ſubſiſt by dealings in the world, tis ſo neceſſary, that it may well be reckoned *Deſtroying the credit, a great injury.*

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oned as the means of their livelyhood; and then ſure, 'tis no ſlight matter to rob a man of what is thus valuable to him.

And irrepairable.

11. *Secondly*, the difficulty of making *reparations* increaſeth the injury, and that is ſuch in this caſe of defamation, that I may rather call it an impoſſibility, then a difficulty: For when men are poſſeſt of an ill opinion of a perſon, 'tis no eaſie matter to work it out; ſo that the ſlanderer is herein like a *young Conjurer*, that *raiſes a Devil he knowes not how to lay again*. Nay, ſuppoſe men were generally as willing to lay down ill conceits of their neighbours, as they are to take them up, yet how is it poſsible for him that makes even the moſt *publick recantation* of his ſlander, to be ſure that every man that hath come to the hearing of the one, ſhall do ſo of the other alſo? And if there be but one perſon, that doth not, (as probably there will be many) then is the reparation ſtill ſhort of the injury.

Yet every guilty perſon muſt do all he can to repair the injury.

12. This conſideration is very fit to make men afraid of doing this wrong to their neighbour; but let it not be made uſe of to excuſe thoſe that have already done the wrong, from endeavouring to make the beſt *reparations* they can; for though 'tis odds, it will not equal the injury, yet let them however do what they are able towards it: And this is ſo neceſſary towards the obtaining pardon of the ſin, that none muſt expect the one, that do not perform the other. Whoſoever therefore ſets himſelf to repent of his faults

of

of this kind, must by all prudent means endea- *Sunday*
vour to restore his neighbour to that degree XIII.
of credit he hath deprived him of; and if that be not to be done without bringing the shame upon himself, of confessing publickly the slander, he must rather submit to that, then be wanting to this necessary part of justice, which he owes to the wronged party.

13. Thus I have gone through these four branches of *Negative Justice* to our Neighbour; wherein we must yet further observe, that this justice bindes us not onely in respect of our words, and actions, but of our very *thoughts*, and affections also; we are not on- *Justice in the*
ly forbid to hurt, but to hate, not only re- *thoughts.*
strained from bringing any of these evils forementioned upon him, but we must not so much as wish them before, not delight in them after they are befallen him: we must take no pleasure either in the sin of his Soul, or hurt of his body; we must not *envie* him any good thing he enjoyes, nor so much as *wish* to possess our selves of it: Neither will it suffice us, that we so bridle our *tongue*, that we neither slander, nor revile, if we have that malice in our *hearts*, which makes us *wish* his discredit; or rejoyce, when we finde it procured, though we have no hand in the procuring it. This is the peculiar property of *Gods Lawes*, that they reach to the *heart*; whereas mens can extend only to the words, and actions; and the reason is clear, because he is the only Law-giver, that can see what is in the

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heart, therefore if there were the perfectest innocency in our tongue, and hands, yet if there be not this purity of heart, it will never serve to acquit us before him. The counsel therefore of *Solomon* is excellent, *Prov* 4.23. *Keep thy heart with all diligence, for out of it are the issues of life.* Let us strictly guard that, so that no malicious unjust thought enter there; and that not only, as it may be the means of betraying us to the grosser act, but also as it is in it self such a pollution in Gods sight, as will unfit us for the blessed vision of God, whom none but the pure in heart have promise of seeing, *Mat.* 5.8. *Blessed are the pure in heart, for they shall see God.*

Positive Justice.

14. I come now to speak of the *Positive* part of *Justice*, which is the yielding to every man that which by any kinde of right he may challenge from us. Of these dues there are *some* that are generall to all mankinde, *others* that are restrained within some certain conditions and qualities of men, and become due only by vertue of those qualifications.

Speaking Truth a due to all men.

15. Of the *first* sort, that is those, that are due to all men, we may reckon *first* the speaking *Truth*, which is a common debt we owe to all mankinde; speech is given us as the instrument of intercourse and society, one with another, the meanes of discovering the mind which otherwise lyes hid, and concealed, so that were it not for this, our conversations would be but the same as of beasts: Now this being intended for the good and advantage

vantage of mankind, 'tis a due to it, that it be used to that purpose; but he that Lyes, is so far from paying that debt, that on the contrary he makes his speech the means of injuring and deceiving him he speaks to. *Sunday* XIII.

16. There might much be said to shew the several sorts of Obligations we lye under, to speak *truth* to all men; but supposing I write to Christians, I need not insist on any other, then the Commands we have of it in Scripture, thus *Eph.* 4 25. the Apostle commands that *putting away lying, they speak every man truth with his neighbour:* And again, *Col.* 3.9. *Lye not one to another:* and *Prov.* 6.17. *a lying tongue is mentioned as one* of those things that are *abominations to the Lord.* Yea so much doth he hate a lye, that it is not the most pious and religious end, that can reconcile him to it, the man that lyes, though in a zeal to Gods glory, shall yet be judged as a sinner, *Rom.* 3.7. what shall then become of those multitudes of men that lye on quite other ends? some out of malice, to mischief others, some out of covetousness to defraud their neighbours, some out of pride, to set themselves out, and some out of fear, to avoid a danger or hide a fault. But of a yet stranger sort, then all these, are those, that do it without any discernable temptation, that will tell lyes by way of story, take pleasure in telling incredible things, from which themselves reap nothing, but the reputation of impertinent *lyars.* *Lying expresly forbidden in Scripture.*

Sunday XIII.

The great commonneſs and folly of this ſin.

17. Among theſe divers kinds of falſhoode, *Truth* is become ſuch a *rarity* among us, that it is a moſt difficult matter, to finde ſuch a man as *David* deſcribes, *Pſalm* 15.2. *That ſpeaketh the truth from his heart.* Men have ſo glibbed their tongues to lying, that they do it familiarly upon any or no occaſion, never thinking that they are obſerved either by God or man. But they are extreamly deceived in both; for there is ſcarce any ſin (that is at all endeavoured to be hid) which is more diſcernable even to men: they that have a cuſtom of lying, ſeldom fail, be their memory never ſo good) at ſome time or other to betray themſelves; and when they do, there is no ſort of ſin, meets with greater ſcorn, and reproach; a Lyar being by all accounted a title of the greateſt infamy, and ſhame. But as for God, 'tis madneſs to hope that all their Arts can diſguiſe them from him, who needs none of thoſe caſual wayes of diſcovery, which men do, but ſees the heart, and ſo knowes at the very inſtant of ſpeaking, the falſhood of what is ſaid: and then by his Title of *The God of Truth*, is tyed not only to hate, but puniſh it, and accordingly you ſee, *Rev.* 20. that the Lyars are in the number of thoſe that are *ſhut out of the new Jeruſalem*; and not only ſo, but alſo have their *part in the Lake that burneth with Fire and Brimſtone.* If therefore thou be not of the humour of that unjuſt Judge Chriſt ſpeaks of, *Luke* 18.2. Who *neither feared God, nor regarded*

man,

man, thou must resolve on this part of Justice, the putting away lying, which is abhorred by both. *Sunday* XIII.

18. A *second* thing we owe to all is *Humanity* and *Courtesie* of behaviour, contrary to that sullen churlishness we finde spoken of in *Nabal*, who was of such a temper, *that a man could not speak to him*, 1 *Sam.* 25. 17. There is sure so much of respect due to the very nature of mankinde, that no accidental advantage of health or honour, which one man hath above another, can acquit him from that debt to it, even in the person of the meanest; and therefore that crabbed and harsh behaviour to any that bears but the form of a man, is an injustice to that nature he partakes of. And when we consider how much thatn ature is dignified by the Son of God his taking it upon him, the obligation to reverence it is yet greater, and consequently the sin of thus contemning it. *Courteous behaviour a due to all men.*

19. This is the common guilt of all *proud* and *haughty* persons, who are so busie in admiring themselves, that they overlook all that is valuable in others, and so think they owe not so much as common civility to other men, whilest they set up themselves as *Nebuchadnezzar* did *his Image to be worshipped of all.* This is sure very contrary to what the Apostle exhorts, *Rom.* 12. 10. *In honour prefer one another:* And again, *Phil.* 2. 4. *Look not every man on his own things, but every man also on the things of others*; and let such re- *Not payed by the proud man.*

Sunday XIII.

member the ſentence of our bleſſed Saviour, *Luke* 14.11. *He that exalteth himſelf ſhall be abaſed, and he that humbleth himſelf ſhall be exalted*, which we often finde made good to us, in the ſtrange down-falls of proud men. And it is no wonder, for this ſin makes both God and men our enemies; God, as the Scripture every where teſtifies, abhorres it, and all that are guilty of it, and men are by means of it uſed ſo contemptuouſly and unkindly by us, that they are by nothing more provoked againſt us, and then whom God and man thus reſiſt, who ſhall ſecure and uphold?

Meekneſs a due to all men.

20. A *third* thing we owe to all is *Meekneſs*; that is, ſuch a patience, and gentleneſs towards all, as may bridle that mad paſſion of anger, which is not only very uneaſie to our ſelves, as hath already been ſhewed, but alſo very miſchievous to our neighbours, as the many outrages, that are oft committed in it, do abundantly teſtifie. That this duty of *meekneſs* is to be extended to all men, there is no doubt; for the Apoſtle in expreſs words commands it, 1 *Theſſ.* 5. 14. *Be patient towards all men*, and that it ſhould ſeem in ſpite of all provocation to the contrary, for the very next words are, *See that none render evil for evil, or railing for railing*: and *Timothy* is commanded to exerciſe this *meekneſs* even towards them who oppoſe themſelves againſt the Doctrine of the Goſpel, 2 *Tim.* 2. 25. which was a caſe, wherein ſome heat would probably have been allowed, if it might have been in any.

21. This

21. This vertue of *meekneſs* is ſo neceſſary to the preſerving the peace of the world, that it is no wonder, that Chriſt, who came to plant peace among men, ſhould injoyn *meekneſs* to all. I am ſure the contrary effects of rage and anger are every where diſcernable, it breeds diſquiet in Kingdomes, in Neighbourhoods, in Families, and even between the neereſt relations; 'tis ſuch a humour, that *Solomon* warns us never to enter a friendſhip with a man that is of it, Prov. 22. 24. *Make no friendſhip with an angry man, and with a furious man thou ſhalt not go.* It makes a man unfit to be either friend or companion, and indeed makes one inſufferable to all that have to do with one, as we are again taught by *Solomon*, Prov. 21. 19. where he prefers the *dwelling* in a *Wilderneſs*, *rather then with a contentious and angry woman*, and yet a woman has ordinarily only that one weapon of the tongue to offend with. Indeed to any that have not the ſame unquietneſs of humor, there can ſcarce be a greater uneaſineſs, then to converſe with thoſe, that have it, though it never proceed farther, then words. How great this ſin is, we may judge by what our Saviour ſays of it, *Matt.* 5. where there are ſeveral degrees of puniſhment allotted to ſeveral degrees of it; but alas! we dayly outgo that, which he there ſets as the higheſt ſtep of this ſin; the calling *thou fool*, is a modeſt ſort of reviling, compared with thoſe multitudes of bitter reproaches we uſe in our rages.

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Brauling very inſufferable.

22. Nay

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It leads to that great sin of cursing.

22. Nay, we often go yet higher; reproaches serve not our turn, but we must *curse* too; How common is it to hear men use the horredst execrations, and *cursings* upon every the slighteſt cause of displeasure? nay, perhaps without any cause at all; so utterly have we forgot the rule of the Apostle, *Rom.* 12. 14. *Bless and curse not*; Yea, the precept of our blessed Saviour himself, *Matth.* 5. 44. *Pray for those that despitefully use you.* Christ bids us pray for those, who do us all injury, and we are often *cursing* those, who do us none. This is a kinde of saying our prayers backward indeed, which is said to be part of the ceremony the Devil uses, at the making of a *Witch*, and we have in this case also reason to look on it, as a means of bringing us into acquaintance, and league with that accursed spirit here, and to a perpetual abiding with him hereafter. 'Tis the language of Hell, which can never fit us to be Citizens of the *New Jerusalem*, but marks us out for inhabitants of that *land of darkness.* I conclude this with the advice of the Apostle, *Eph.* 4, 31. *Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you with all malice.*

Particular dues.

23. Having spoken thus far of those common dues, wherein all men are concerned, and have a right, I am now to proceed to those other sorts of dues, which belong to particular persons, by vertue of some special qualification. These qualifications

tions may be of *three* kinds, that of *excellency*, that of *Want*, and that of *Relation*. *Sunday* XIII.

24. By that of *excellency*, I mean any extraordinary gifts, or endowments of a person; such as wisdom, learning, and the like, but especially grace: these being the singular gifts of God, have a great value and respect due to them, wheresoever they are to be found; and this we must readily pay by a willing, and glad acknowledgement of those his gifts in any he has bestowed them on, and bearing them a reverence, and respect, answerable thereunto, and not out of an overweening of our own excellencies, despise and undervalue those of others, as they do, who will yeild nothing to be reason, but what themselves speak, nor any thing piety, but what agrees with their own practice. *A respect due to men of extraordinary gifts.*

25. Also we must not *envy*, or grudge that they have those gifts, for that is not only an injustice to them, but injurious also to God who gave them, as it is at large set forth in the *parable* of the *labourers*, *Mat.* 20. where he asks them, who grumbled at the masters bounty to others, *Is it not lawful for me to do what I will with my own, is thine eye evil because mine is good?* This envying at Gods goodness to others, is in effect a murmuring against God, who thus disposes it, neither can there be a greater, and more direct opposition against him, then for me to hate and wish ill to a man, for no other reason, but because God has loved and done well to him. *We are not to envy them.*

And

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and then in respect of the *man*, 'tis the most unreasonable thing in the world, to love him the less, meerly because he has those good qualities, for which I ought to love him more.

Nor detract from them.

26. Neither must we *detract* from the excellencies of others, we must not seek to eclipse or darken them by denying either the kinds, or degrees of them; by that means to take off that esteem, which is due to them. This sin of detraction is generally the effect of the former, of envy, he that envies a mans worth, will be apt to do all he can to lessen it in the opinions of others, and to that purpose will either speak slightly of his excellencies; or if they be so apparent, that he knows not how to cloud them, he will try if he can by reporting some either real, or feigned infirmity of his, take off from the value of the other, and so by casting in some *dead flies*, as the wise man speaks, *Eccles.* 10. 1. Strive to *corrupt the savour of the ointment:* this is a great injustice, and directly contrary to that duty we owe, of acknowledging, and reverencing the gifts of God in our brethren.

The folly of both those sins.

27. And both those sins of *envy*, and *detraction* do usually prove as great follies, as wickedness; the envy constantly brings pain, and torment to a mans self, whereas if he could but cheerfully, and gladly look on those good things of anothers, he could never fail to be the better for them himself; the very pleasure of seeing them would be some advantage to him

him but beſides that thoſe gifts of his brother may be many ways helpful to him, his wiſdom and learning may give him inſtruction; his piety, and vertue, example, *&c.* but all this the envious man loſeth, and hath nothing in exchange for it, but a continual fretting, and gnawing of heart. *Sunday XIII.*

28. And then for *detraction*, that can hardly be ſo mannaged, but it will be found out; he that is ſtill putting in Caveats againſt mens good thoughts of others, will quickly diſcover himſelf to do it out of envy, and then that will be ſure to leſſen their eſteem of himſelf, but not of thoſe he envies, it being a ſort of bearing teſtimony to thoſe excellencies, that he thinks them worth the envying.

29. What hath been ſaid of the value, and reſpect due to thoſe excellencies of the minde, may in a lower degree be applyed to the outward advantages of *honour*, greatneſs, and the like. Theſe though they are not of equal value with the former (and ſuch for which no man is to prize himſelf) yet in regard, that theſe degrees, and diſtinctions of men are by Gods wiſe providence diſpoſed, for the better ordering of the world, there is ſuch a *civil reſpect* due to thoſe, to whom God hath diſpenc'd them, as may beſt preſerve that order, for which they were intended. Therefore all inferiours are to behave themſelves to their ſuperiours with modeſty, and reſpect, and not by a rude boldneſs confound that order which it hath pleaſed God to ſet in the world, but accord- *A reſpect due to men in regard of their ranks and qualities.*

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according as our Church-Catechism teaches, *order themselves lowly and reverently to all their betters.* And here the former caution against *envy* comes in most seasonably; these outward advantages being things, of which generally men have more taste, then of the other, and therefore will be more apt to envy, and repine to see others exceed them therein, to this therefore all the former considerations against envy will be very proper, and the more necessary to be made use of, by how much the temptation is in this case to most minds the greater.

Dues to those that are in any sort of want.

30. The *second* qualification is that of *want*; whoever is in *distress* for any thing, wherewith I can supply him, that distress of his makes it a duty in me so to supply him, and this in all kinds of wants. Now the ground of its being a *duty* is, that God hath given men abilities not only for their own use, but for the advantage and benefit of others, and therefore what is thus given for their use, becomes a debt to them, whenever their need requires it. Thus he that is *ignorant* and wants knowledge is to be *instructed* by him, that hath it, and this is one special end, why that knowledge is given him: *The tongue of the learned is given to speak a word in season. Esay* 50. 4. He that is in *sadness*, and affliction, is to be *comforted* by him that is himself in cheerfulness. This we see Saint *Paul* makes it the end of Gods comforting him, that he *might be able to comfort them that are in any trouble*,

2 Cor.

2 *Cor.* 1. 4. He that is in any course of sin, and wants reprehension and counsel, must have that want supplied to him by those who have such abilities, and opportunities, as may make it likely to do good. That this is a justice we owe to our neighbour, appears plainly by that text, *Levit.* 19. 17. *Thou shalt not hate thy brother in thy heart, thou shalt in any wise reprove him, and not suffer sin upon him*; where we are under the same obligation to reprove him, that we are not to hate him. He that lies under any *slander*, or unjust defamation, is to be defended, and *cleered* by him, that knows his innocence, or else he makes himself guilty of the slander, because he neglects to do that which may remove it; and how great an injustice, that of slandering our neighbour is, I have already shewed. *Sunday XIII.*

31, *Lastly*, he that is in *poverty* and need, must be relieved by him that is in plenty; and he is bound to it, not only in charity, but even in justice. *Solomon* calls it a due, *Prov.* 3. 27. *Withhold not good from him to whom it is due, when it is in the power of thine hand to do it*: and what that good is, he explains in the very next verse: Say *not to thy neighbour, go and come again, and to morrow I will give, when thou hast it by thee*: It seems 'tis the withholding a due, so much as to defer giving to our poor neighbour. And we finde God did among the *Jews* separate a certain portion of every mans increase to the use of the poor, a *tenth* every *third year* (which is all one with a *thirtieth* *To the poor.*

part

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part every year, Deut. 14. 28. 29. And this was to be paid not as a charity, or liberality, but as a debt, they were unjust, if they withheld it. And surely we have no reason to think, that Christian justice is sunk so much below the *Jewish*, that either nothing at all, or a less proportion is now required of us. I wish our practise were but at all answerable to our obligation in this point, and then surely we should not see so many *Lazarus*'s lie unrelieved at our doors, they having a better right to our superfluities, then we our selves have, and then what is it, but arrant robbery to bestow that upon our vanities, nay our sins, which should be their portion.

God withdraws those abilities which are not thus imployed.

32. In all the foregoing *cases*, he that hath ability is to look upon himself, as Gods steward, who hath put it into his hands to distribute to them, that want, and therefore not to do it, is the same injustice and fraud, that it would be in any *steward* to purse up that money for his private benefit, which was intrusted to him, for the maintainance of the family, and he that shall do thus, hath just reason to expect the doom of the *unjust steward*, Luke 16. *to be put out of the stewardship*, to have those abilities taken from him, which he hath so unfaithfully imployed. And as for all the rest, so particularly for that of *wealth*, 'tis very commonly to be observed, that it is withdrawn from those that thus defraud the poor of their parts, the griping miser coming often by strange undiscernable ways

wayes to poverty; and no wonder, he having no title to Gods blessing on his heap, who does not consecrate a part to him in his poor members. And therefore we see the *Israelites* before they could make that challenge of Gods promise to bless them, *Deut.* 26. 15. *Look down from thy holy habitation and bless thy people Israel, &c.* they were first to pay the poor mans tithes, *ver.* 12. without which they could lay no claim to it. This withholding *more then is meet*, as *Solomon* sayes, *Prov.* 11. 24. *tends to poverty*; and therefore as thou wouldst play the *good husband* for thy self, be careful to perform this justice according to thy ability to all that are in want. *Sunday.* XIII.

33. The *third qualification* is that of *Relation*, and of that there may be divers sorts, arising from divers grounds, and duties, answerable to each of them. There is first a *relation* of a *Debter* to a Creditor; and he that stands in that relation to any, whether by vertue of bargain, loan, or promise, 'tis his duty to pay justly what he owes, if he be able (as on the otherside if he be not; 'tis the Creditors, to deal charitably and Christianly with him, and not to exact of him beyond his ability.) But I need not insist on this, having already by shewing you the sin of *withholding debts*, informed you of this duty. *Duties in spect of relation.*

34. There is also a *relation* of an *obliged person* to his *Benefactor*, that is one that hath done him *good*, of what kind soever, whether *spiritual*, or *corporal*; and the duty of that per- *Gratitude to Benefactors.*

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ſon is, *firſt thankfulneſs*, that is a ready and hearty acknowledgement of the courteſie received: *ſecondly*, *prayer* for Gods bleſſings, and rewards upon him; and *thirdly*, an endeavour, as opportunity and ability ſerves, to make returns of kindneſs, by doing good turns back again. This duty of *gratitude* to *Benefactors* is ſo generally acknowledged by all, even the moſt barbarous and ſavageſt of men, that he muſt have put off much of his humane nature, that refuſes to perform it. The very *Publicans* and *ſinners*, as our *Saviour* ſayes, *do good to thoſe that do good to them.*

The contrary too common.

35. Yet how many of us fail even in this, how frequent is it to ſee men, not only neglect to repay curteſies, but return injuries in ſtead of them? it is too obſervable in many particulars, but in none more, then in the caſe of *advice*, and *admonition*, which is of all others, the moſt precious part of kindneſs, the realleſt good turn that can be done from one man to another. And therefore thoſe that do this to us, ſhould be lookt on, as our prime and *Greateſt Benefactors*. But alas! how few are there that can finde gratitude, ſhall I ſay? nay patience for ſuch a courteſie? Go about to admoniſh a man of a fault, or tell him of an Errour, he preſently looks on you, as his enemy, you are, as *S. Paul* tells the *Galatians*, *Chap.* 4. 16. *become his enemy becauſe you tell him the truth*; ſuch a pride there is in mens hearts, that they muſt not be told of any thing amiſs, though it be with no other in-

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tent, but that they may amend it. A ſtrange madneſs this is, the ſame that it would be in a ſick man, to fly in the face of him that comes to cure him, on a fancy that he diſparaged him in ſuppoſing him ſick; ſo that we may well ſay with the Wiſe man, *Prov.* 12. 1. *He that hateth reproof is bruitiſh.* There cannot be in the world a more unhappy temper, for it fortifies a man in his ſins, raiſes ſuch Mounts, and Bulwarks about them, that no man can come to aſſault them; and if we may believe *Solomon*, *deſtruction will not fail to attend it*, *Prov.* 29. 1. *He that being often reproved hardeneth his neck, ſhall ſuddenly be deſtroyed, and that without remedy.* But then again in reſpect of the admoniſher, 'tis the greateſt injuſtice, I may ſay, cruelty that can be, he comes in tenderneſs, and compaſsion to reſcue thee from danger, and to that purpoſe puts himſelf upon a very uneaſie task; for ſuch the general impatience men have to admonition, hath now made it; and what a defeat, what a grief is it to him to find, that in ſtead of reforming the *firſt* fault, thou art run into a *ſecond*; to wit, that of cauſleſs diſpleaſure againſt him? This is one of the worſt, and yet I doubt, the commoneſt ſort of unthankfulneſs to *Benefactors*, and ſo a great failing in that duty we owe to that ſort of relation. But perhaps theſe will be look't on as remote relations (yet 'tis ſure they are ſuch as challenge all that duty I have aſsigned to them) I ſhall in the next place proceed to thoſe relations, which are by all acknowledged to be of the greateſt neerneſs. *Sunday* XIII.

PARTITION XIV.

Of Duty to Parents; *Magistrates, Pastors, Of the* Duty *of* Parents *to Children*, &c.

Duty to Parents,

§. 1. THE *first* of those neerer sorts of relations, is that of a *Parent*; And here it will be necessary to consider the several sorts of *Parents*, according to which the duty of them is to be measured. Those are these three, the *Civil*, the *Spiritual*, the *Natural*.

Duties to the Supream Magistrate.

2. The *Civil Parent* is he, whom God hath establisht the *Supream Magistrate*, who by a just right possesses the Throne in a Nation. This is the common Father of all those that are under his authority. The duty we

Honour.

owe to this *Parent* is, *first*, *Honour* and *Reverence*, looking on him, as upon one, on whom God hath stamped much of his own power and authority, and therefore paying him all honour and esteem, never daring, upon any pretence whatsoever, to *speak evil of the Ruler of our people*, Acts 23.5.

Tribute.

3. *Secondly*, Paying *Tribute*; This is expressly commanded by the Apostle, *Rom.* 13.6. *Pay ye Tribute also, for they are Gods Ministers*

sters attending continually upon this very thing. God has set them apart as Ministers for the common good of the people, and therefore 'tis all justice, they should be maintained and supported by them. And indeed when it is considered, what are the cares and troubles of that high calling, how many thorns are platted in every Crown, we have very little reason to envie them these dues; and it may truly be said, there is none of their poor labouring subjects that earns their living so hardly. *Sunday XIV.*

4. *Thirdly*, We are to pray for them: this is also expresly commanded by the Apostle, 1 *Tim.* 2. 2. to be done for *Kings, and for all that are in authority.* The businesses of that calling are so weighty, the dangers and hazards of it so great, that they of all others need prayers for Gods direction, assistance, and blessing, and the prayers that are thus poured out for them, will return into our own bosomes, for the blessings they receive from God tend to the good of the people, to their *living a quiet and peaceable life*, as it is in the close of the verse forementioned. *Prayers for them.*

5. *Fourthly*, We are to pay them *Obedience.* This is likewise strictly charged by the Apostle, 1 *Peter* 2. 13. *Submit your selves to every ordinance of man for the Lords sake, whether it be to the King as Supream, or unto Governours as those that are sent by him:* We owe such an *obedience* to the supream power, that whoever is authorized by him, we are to sub- *Obedience.*

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mit to; and *S. Paul* likewiſe is moſt full to this purpoſe, *Romans* 13.1. *Let every ſoul be ſubject to the higher powers*: And again, Ver. 2. *Whoſoever reſiſteth the powers, reſiſteth the Ordinance of God.* And 'tis obſervable that theſe precepts were given at a time, when thoſe powers were Heathens, and cruel perſecutors of Chriſtianity; to ſhew us, that no pretence of the wickedneſs of our Rulers can free us of this duty. An *obedience* we muſt pay either *Active* or *Paſſive*: the *Active* in the caſe of all lawful commands; That is, whenever the Magiſtrate commands ſomething, which is not contrary to ſome command of God, we are then bound to act according to that command of the Magiſtrate, to do the things he requires. But when he enjoyns any thing contrary to what God hath commanded, we are not then to pay him this *active obedience*; we may, nay we muſt refuſe thus to *act*, (yet here we muſt be very well aſſured that the thing is ſo contrary, and not pretend conſcience for a cloak of ſtubbornneſs) we are in that caſe to *obey God rather then man.* But even this is a ſeaſon for the *Paſſive obedience*, we muſt patiently ſuffer, what he inflicts on us, for ſuch refuſal, and not, to ſecure our ſelves, riſe up againſt him. *For who can ſtretch his hand againſt the Lords anointed, and be guiltleſs?* ſayes *David* to *Abiſhai*, 1 *Samuel* 26. 9. and that at a time when *David* was under a great perſecution from *Saul*, nay, had alſo the aſſurance of the Kingdom after him;

him; and *St. Pauls* ſentence in this caſe is moſt heavie, *Rom.* 13. 2. *They that reſiſt ſhall receive to themſelves damnation.* Here is very ſmall encouragement to any to riſe up againſt the lawful Magiſtrate, for though they ſhould ſo far proſper here, as to ſecure themſelves from him by this means, yet there is a King of Kings from whom no power can ſhelter them, and this damnation in the cloſe will prove a ſad prize of their victories. What is on the other ſide the duty of the Magiſtrate to the people will be vain to mention here, none of that rank being like to read this Treatiſe, and it being very uſeleſs for the people to inquire, what is the duty of their Supream, wherein the moſt are already much better read, then in their own, it may ſuffice them to know that whatſoever his duty is, or however performed, he is accountable to none but God, and no failing of his part can wartant them to fail of theirs. *Sunday XIV.*

6. The ſecond ſort of *Parents* are the *ſpiritual*; That is, the *Miniſters* of the Word, whether ſuch, as be *Governours* in the *Church*, or others under them, who are to perform the ſame offices to our Souls, that our natural parents do to our bodies. Thus *S. Paul* tells the *Corinthians*, that in *Chriſt Jeſus he had begotten them through the Goſpel*, 1 Cor. 4. 15. and the *Galatians*, Chap. 4. 19. that he *travels in birth of them, till Chriſt be formed in them*: And again, 1 Cor. 3. 2. *He had fed them with Milk*; that is, ſuch Doctrines *Duties to our Paſtors.*

Sunday XIV. ctrines as were agreeable to that infant ſtate of Chriſtianity they were then in; but he had *ſtronger meat for them of full age*, *Heb.*5.14. All theſe are the Offices of a Parent, and therefore they that perform them to us, may well be accounted as ſuch.

Love. 7. Our duty to theſe is *firſt* to *love them*, to bear them that kindneſs, which belongs to thoſe who do us the greateſt benefits. This is required by *S. Paul*, 1 Theſſ.5.13. *I beſeech you, brethren, mark them which labour among you, and are over you, in the Lord, and admoniſh you, and eſteem them very highly in love for their works ſake.* The work is ſuch as ought in all reaſon to procure them *love*, it being of the higheſt advantage to us.

Eſteem. 8. *Secondly*, 'Tis our duty to *value* and *eſteem* them, as we ſee in the text now mentioned, and ſurely this is moſt reaſonable, if we conſider either the nature of their work, or who it is that imployes them. The nature of their work is of all others the moſt excellent; we uſe to value other profeſſions proportionably to the dignity and worth of the things they deal in. Now ſurely there is no Merchandize of equal worth with a Soul, and this is their Traffick, reſcuing precious Souls from perdition. And if we conſider further, who it is that imployes them, it yet addes to the reverence due to them. They are *Ambaſſadours for Chriſt*, 2 Cor. 5.20. and Ambaſſadours are by the Lawes of all Nations to be uſed with a reſpect, anſwerable to the quality of

thoſe

those that send them. Therefore Christ tells his disciples, when he sends them out to preach, *He that despiseth you despiseth me, and he that despiseth me despiseth him that sent me.* Luke 10. 16. It seems there is more depends on the despising of Ministers, then men ordinarily consider, 'tis the despising of God and Christ both. Let those think of this, who make it their pastime, and sport to affront, and deride this calling. And let those also, who dare presume to exercise the Offices of it, without being lawfully called to it, which is a most high presumption; 'Tis as if a man on his own head should go, as an Ambassadour from his Prince; the Apostle says of the Priests of the Law, which yet are inferiour to those of the Gospel, *That no man taketh this honour to himself, but he which was called of God.* Heb. 5. 4. How shall then any man dare to assume this greater honour to himself, that is not called to it; Neither will it suffice to say, they have the *inward call* of the spirit; for since God hath stablisht an order in the Church, for the admitting men to this Office, they that shall take it upon them without that authority, resist that ordinance, and are but of the number of those theeves and robbers, as our Saviour speaks, *John* 10. *which come not in by the door.* Besides the sad experience of these times shew, that many who pretend most to this inward call of the spirit, are called by some other spirit, then that of God, the doctrines

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ctrines they vent, being usually directly contrary to that word of his, on which all true Doctrines must be founded. Such are to be lookt on as those seducers, those false prophets, whereof we are so often warned in the *Epistles* of the *Apostles*. And whosoever countenances them, or follows them, partakes with them in their guilt. It is recorded of *Jeroboam*, as a crying sin, that he made of *the meanest of the people priests*; that is, such as had by Gods institution no *right* to it, and whoever hearkens to these *uncalled preachers* runs into that very sin, for without the incouragement of being followed, they would not long continue in the course, and therefore they that give them that incouragement, have much to answer for, and are certainly guilty of the sin of despising their true Pastors, when they shall thus set up these false apostles against them. This is a guilt this age is too much concerned in, God in his mercy so timely convince us of it, as may put a stop to that confusion and impiety, which breaks in so fast upon us by it.

Maintenance.

9. *Thirdly*, We owe to them *maintenance*: but of this I have spoken already in the first part of this Book, and shall not here repeat.

Obedience.

Fourthly, We owe them *obedience*, *Obey them*, saith the Apostle, *that have the rule over you and submit your selves, for they watch for your Souls*, Heb. 13. 17. This *obedience* is to be paid them in spiritual things; that is, whatsoever they out of Gods word shall declare

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to us, to be Gods Commands, these we are diligently to obey, remembring that it is not they, but God requires it, according to that of Christ, *he that heareth you, heareth me, Luke* 10. 16. And this whether it be delivered by the way of publick preaching, or private exhortation, for in both, so long as they keep them to the rule, which is Gods Word, they are the *Messengers of the Lord of Hosts.* Mal. 2. 7. This obedience the Apostle inforceth from a double motive, one taken from their Ministry, another from themselves. *They watch*, sayes he, *for your Souls, as they that must give an account, that they may do it with joy, and not with grief*; The people are by their *obedience* to enable their Pastors to give a comfortable account of their Souls, and it is a most unkinde return of all their care and labours; to be put to grieve for the ill success of them. But then in the *second* place, 'tis their own concernment also; they may put their Ministers to the discomfort of seeing all their pains cast away, but themselves are like to get little by it, that (sayes the Apostle, *Heb.* 13. 17.) *will be unprofitable for you*; 'tis your selves, that will finally prove the losers by it, you lose all those glorious rewards, which are offered, as the crown of this obedience, you get nothing but an addition to your sin and punishment, for as our Saviour tells the Pharisees, *If he had not come and spoken to them they had not had sin, John* 15. 24. that is, in comparison with what they then had; so certainly they

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that

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that never had the Goſpel preached to them, are much more innocent then they that have heard and reſiſted it. And for the puniſhment, what Chriſt told thoſe to whom he had preached, *That it ſhould be more tolerable for Tyre and Sidon*, which were Heathen Cities, *then for them*, the ſame undoubtedly we may conclude of our ſelves.

Prayers for them.

10. *Laſtly*, We are to *pray* for them; This S. *Paul* every where requires of his Spiritual children; thus *Eph.*6.7,8. having commanded prayer for all Saints, he adds, *And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the Goſpel*; and ſo again, *Col.* 4. 3. And this remains ſtill a duty to theſe Spiritual Fathers, to pray for ſuch aſſiſtances of Gods Spirit to them, as may enable them rightly to diſcharge that Holy Calling. I ſhall omit to ſet down here, what is the duty of Miniſters to the people, upon the ſame conſideration, on which I forbare to mention the duty of Magiſtrates.

Duties to our natural Parents.

11. The *third* ſort of parent is the *natural*, the *fathers of our fleſh*, as the Apoſtle calls them, *Heb.* 12. 9. And to theſe we owe ſeveral duties, as *firſt* we owe them *reverence*, and reſpect; we muſt behave our ſelves towards them with all humility, and obſervance, and muſt not upon any pretence of infirmity in them, deſpiſe or contemn them, either in outward behaviour, or ſo much as inwardly in our hearts. If indeed they have infirmities,

Reverence.

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it must be our business to cover, and conceal them; like *Shem* and *Japhet*, who while cursed *Cham* publisht and *discloſed the nakedneſs of their father, covered it*, Gen. 9. 23. and that in such a manner too, as even themselves might not behold it. We are as much as may be to keep our selves from looking on those *nakednesses* of our parents, which may tempt us to think irreverently of them. This is very contrary to the practise of too many children, who do not only publish and deride the infirmities of their Parents, but pretend they have those infirmities they have not; there is ordinarily such a pride, and headiness *in youth*, that they cannot abide to submit to the counsels, and directions of their Elders, and therefore to shake them off, are willing to have them pass for the effects of dotage, when they are indeed the fruits of sobriety, and experience. To such the exhortation of *Solomon* is very necessary, *Prov.* 23. 22. *Hearken to thy father that begat thee, and despise not thy mother when she is old.* A multitude of texts more there are in that book to this purpose, which shews that the wisest of men thought it necessary for children to attend to the counsel of their parents. But the youth of *our* Age set up for wisdom, the quite contrary way, and think they then become *wits*, when they are advanced to the despising the counsel, yea mocking the persons of their parents. Let such if they will not practice the exhortations, yet remember the threatning of the wise man, *Pro.* 30. 17. *Sunday XIV.*

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30.17. *The eye that mocketh his father and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young Eagles shall eat it.*

Love.

A *second* duty to them is *love*; we are to bear them a real kindness, such as may make us heartily desirous of all manner of good to them, and abhor to do any thing that may grieve or disquiet them. This will appear but common *gratitude*; when 'tis remembred, what our parents have done for us, how they were not only the instruments of first bringing us into the world, but also of susteining and supporting us after; and certainly they that rightly weigh the cares and fears, that go to the bringing up of a child, will judge the love of that childe to be but a moderate return for them. This *love* is to be expresst several ways, *first*, in all kindness of *behaviour*, carrying our selves not only with an awe, and respect, but with kindness and affection, and therefore most gladly and readily doing those things, which may bring joy and comfort to them, and carefully avoiding whatever may grieve, and afflict them. *Secondly*, this love is to be expresst in *praying* for them. The debt a *childe* owes to a parent is so great, that he can never hope himself to discharge it, he is therefore to call in Gods aid, to beg of him, that he will reward all the good, his parents have done for him, by multiplying his blessings upon them; what shall we then say to those children, that in stead of calling to heaven for blessings on their parents, ransack hell for *curses* on them,

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and powre out the blackeſt *execrations* againſt them? This is a thing ſo horrid, that one would think there needed no perſwaſion againſt it, becauſe none could be ſo vile, as to fall into it, but we ſee God himſelf, who beſt knows mens hearts, ſaw it poſſible; and therefore laid the heavieſt puniſhment upon it: *He that curſeth father or mother, let him die the death*, Exod. 21. 17. And alas! our dayly experience tells us, 'tis not only poſſible, but common even this of uttering curſes. But 'tis to be feared, there is another, yet more common, that is the *wiſhing curſes*, though fear or ſhame keep them from ſpeaking out. How many children are there, that either through impatience of the Government, or greedineſs of the poſſeſſions of the Parents, have *wiſht* their deaths? But whoever doth ſo let him remember, that how ſlily and fairly ſoever he carry it before men, there is one that ſees thoſe ſecreteſt wiſhes of his heart, and in his ſight he aſſuredly paſſes for this hainous offender, a curſer of his Parents. And then let it be conſidered, that God hath as well the power of puniſhing, as of ſeeing, and therfore ſince he hath pronounced death to be the reward of that ſin 'tis not unreaſonable to expect he may himſelf inflict it; that they who *watch* for the death of their Parents, may untimely *meet* with their own. The *fifth* Commandment promiſeth *long life* as the reward of honouring the Parent, to which 'tis very agreeable that untimely death be the puniſhment of the contrary, and

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and ſure there is nothing more highly contrary to that duty, then this we are now ſpeaking of, the curſing our Parents.

Obedience.

14. The *third* duty we owe to them is *Obedience*; This is not onely contained in the fifth Commandment, but expreſly injoyned in other places of Scripture. *Epheſ.* 6. 1. *Children obey your Parents in the Lord, for this is right*; and again, *Col.* 3. 20. *Children obey your Parents in all things, for this is well-pleaſing to the Lord.* We owe them an *obedience* in all things, unleſs where their commands are contrary to the commands of God, for in that caſe our duty to God muſt be preferred, and therefore if any Parent ſhall be ſo wicked, as to require his childe to ſteal, to lie, or to do any unlawful thing, the childe then offends not againſt his duty, though he diſobey that command, nay, he muſt diſobey, or elſe he offends againſt a higher duty, even that he owes to God, his Heavenly Father. Yet when 'tis thus neceſſary to refuſe obedience, he ſhould take care to do it in ſuch a modeſt, and reſpectful manner that it may appear 'tis *conſcience* onely, and not *ſtubbornneſs* moves him to it. But in *caſe* of all lawful commands; that is, when the thing commanded is either good, or not evil, when it hath nothing in it contrary to our duty to God, there the childe is bound to obey, be the command in a weightier or lighter matter; How little this duty is regarded is too manifeſt every where in the world, where Parents generally have their children no longer;

ger under command, then they are under the rod; when they are once grown up, they think themselves free from all obedience to them; or if some do continue to pay it, yet let the motive of it be examined, and 'twill in too many be found only Worldly Prudence; They fear to displease their Parents, least they should shorten their hand toward them, and so they shall lose somewhat by it; but how few are there that obey purely upon conscience of duty? This Sin of *Disobedience to Parents* was by the Law of *Moses* punishable *with death*, as you may read *Deut.* 21. 18. but if Parents now a dayes should proceed so with their children, many might soon make themselves childless. *Sunday XIV.*

15. But of all the acts of *disobedience*, that of *marrying against the consent of the Parent*, is one of the highest. Children are so much the goods, the Possessions of the Parent, that they cannot without a kind of *theft*, give away themselves without the allowance of those, that have the right in them; and therefore we see under the *Law*, the *Maid that had made any vow, was not suffered to perform it, without the Consent of the Parent. Numb.* 30. 5. the right of the Parent was thought of force enough to cancel, and make void the Obligation, even of a *vow*, and therefore surely it ought to be so much considered by us as to keep us from making any such, whereby that right is infringed. *Especially in their Marriage.*

16. A *fourth* duty to the Parent is to *assist*, *Ministring to their wants.*

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and minister to them in all their *wants* of what kind soever, whether weakness, and sickness of body, decayedness of understanding, or poverty, and lowness in estate; in all these the child is bound according to his ability, to relieve and assist them: for the two former, weakness of body, and infirmity of minde, none can doubt of the duty, when they remember how every child did in his infancy receive the very same benefit from the Parent, the child had then no strength to support, no understanding to guide it self; the care of the Parents was fain to supply both these to it, and therefore in common gratitude, whenever either of these becomes the Parents case, as sometimes by great age, or some accident both do, the childe is to perform the same offices back again to them. As for that of *Relieving* their poverty, there is the very same Obligation to that with the former, it being but just to sustain thy Parent who has formerly sustained thee: but besides this, Christ himself teaches us, that this is contained within the precept of honouring their Parents; for when *Mar.*7.13. he accuses the Pharisees of *rejecting the Commandement of God, to cleave to their own traditions*, he instances in this particular, concerning the relieving of Parents, whereby 'tis manifest that this is a part of that duty which is injoyned in the *fifth* Commandement, as you may see at large in the Text, and such a duty it is that no pretence can absolve, or acquit us of it. How

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then ſhall thoſe anſwer it, that deny relief to their poor Parents, that cannot part with their own exceſſes, and ſuperfluities, which are indeed their ſins, to ſatisfie the neceſſities of thoſe to whom they owe their being? Na, ſome there are yet worſe, who out of pride ſcorn to own their parents in their poverty: Thus it often happens, when the *Child* is advanced to dignity or wealth, they think it a diſparagement to them to look on their Parents that remain in a low condition, it being the betraying, as they think, to the world the meanneſs of their birth, and ſo the poor Parent fares the worſe for the proſperity of his child. This is ſuch a pride and unnaturalneſs together, as will ſurely finde a ſharp vengeance from God; for if *Solomon* obſerve of *Pride* alone, that it is the *fore-runner of deſtruction*, *Prov.*16.18. we may much rather conclude ſo of it, when it is thus accompanied. *Sunday XIX.*

17. To this that hath been ſaid of the duty of *Children* to their *Parents*, I ſhall adde only this; That no unkindneſs, no fault of the Parent, can acquit the childe of this duty; but as S. *Peter* tells ſervants, 1 *Peter* 2. 18. that they *muſt be ſubject not onely to the good and gentle Maſters, but alſo to the froward*; ſo certainly it belongs to children to perform duty not only to the kinde and vertuous, but even to the *harſheſt*, and wicked'ſt Parent. For though the gratitude due to a kinde Parent, be a very forcible motive to make the *Duty to be paid even to the worſt of Parents.*

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child pay his duty, yet that is not the only nor chiefeſt ground of it; That is laid in the Command of God, who requires us thus to honour our Parents, and therefore though we ſhould ſuppoſe a Parent ſo unnatural, as never to have done any thing to oblige the childe, (which can hardly be imagined) yet ſtill the Command of God continues in force, and we are in conſcience of that, to perform that duty to our Parents, though none of the other tye of gratitude, ſhould lye on us.

Duty of Parents to Children.

But as this is due from the childe to the Parents, ſo on the other ſide there are other things alſo due from the *Parents* to the *Childe*, and that throughout the ſeveral ſtates and Ages of it.

To nouriſh them.

18. *Firſt*, There is the care of *nouriſhing* and *ſuſtaining* it, which begins from the very birth, and continues a duty from the Parent, till the child be able to perform it to himſelf; This is a duty, which nature teaches, even the *ſavage beaſts*, have a great care and tenderneſſe in nouriſhing their young, and therefore may ſerve to reproach and condemn all Parents, who ſhall be ſo unnatural as to neglect this. I ſhall not here enter into the queſtion, *Whether the Mother be obliged to give the Childe its firſt nouriſhment, by giving it Suck her ſelf*, becauſe 'twill not be poſſible to affirm univerſally in the Caſe, there being many circumſtances, which may alter it, and make it not only lawful, but beſt not to do it; all I ſhall ſay, is, that where no impedi-

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ment of ſickneſs, weakneſs, or the like does happen, 'tis ſurely beſt for the Mother her ſelf to perform this office, there being many advantages to the childe by it, which a good Mother ought ſo far to conſider, as not to ſell them to her own ſloth, or niceneſs, or any ſuch unworthy motive; for where ſuch only are the grounds of forbearing it, they will never be able to juſtifie the omiſſion, they being themſelves unjuſtifiable. *Sunday* XIV.

But beſides this *firſt* care, which belongs to the body of the childe, there is another, which ſhould begin near as early, which belongs to their Souls, and that is the *bringing them to* the Sacrament of *Baptiſm*, thereby to procure them an early right to all thoſe precious advantages, which that Sacrament conveyes to them. This is a duty the *Parents* ought not to delay, it being moſt reaſonable, that they who have been inſtruments to convey the ſtain and pollution of ſin to the poor *Infant*, ſhould be very earneſt and induſtrious to have it waſht off, as ſoon as may be: Beſides the life of ſo tender a creature is but a blaſt, and many times gone in a moment; and though we are not to deſpair of Gods mercy to thoſe poor children, who dye without Baptiſm, yet ſurely thoſe Parents commit a great fault, by whoſe neglect it is, that they want it. *Bring them to Baptiſm.*

19. Secondly, The Parents muſt provide for the *education* of the childe; they muſt, as *Solomon* ſpeaks, *Proverbs* 22. 6. *Train up the* *Educate them.*

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childe in the way he ſhould go. As ſoon therefore as *children* come to the *uſe of reaſon*, they are to be inſtructed, and that firſt in thoſe things, which concern their eternal well-being, they are by little and little to be taught all thoſe things which God hath commanded them, as their duty to perform; as alſo what glorious rewards he hath provided for them, if they do it, and what grievous and eternal puniſhments, if they do it not. Theſe things ought as early, as is poſſible, to be inſtilled into the minds of children, which (like *new veſſels*) do uſually keep the ſavour of that which is firſt put into them; and therefore it neerly concerns all Parents to look they be at firſt thus ſeaſoned with Vertue and Religion. 'Tis ſure if this be neglected, there is one ready at hand to fill them with the contrary, the *Devil* will be diligent enough to inſtil into them all wickedneſs and vice, even from their cradles, and there being alſo in all our natures ſo much the greater aptneſs to evil, then to good, there is need of great care and watchfulneſs, to prevent thoſe endeavours of that enemy of Souls, which can no way be, but by poſſeſſing them at firſt with good things, breeding in them a love to vertue, and a hatred of vice; that ſo when the *temptations* come, they may be armed againſt them. This ſurely is above all things the *duty of Parents* to look after, and the neglect of it is a horrible cruelty; We juſtly look upon thoſe Parents, as moſt unnatural wretches, that take away the life

life of their childe; but alas! that is mercy and tenderneſs, compared to this of neglecting his education, for by that he ruines his Soul, makes him miſerable eternally; and God knowes multitudes of ſuch cruel Parents there are in the world, that thus give up their children to be *poſſeſt by the Devil*, for want of an early acquainting them with the wayes of God; nay, indeed how few there are that do conſcionably perform this duty, is too apparant by the ſtrange rudeneſs and ignorance that is generally among youth: the children of thoſe who call themſelves Chriſtians, being frequently as ignorant of God and Chriſt as the meereſt Heathens. But whoever they are, that thus neglect this great duty, let them know that it is not only a fearful miſery they bring upon their poor children, but alſo a horrible guilt upon themſelves. For as God ſayes to the careleſs watchmen, *Ezek.* 3. 18. *That if any ſoul periſh* by his negligence, *that ſoul ſhall be required at his hands*; ſo ſurely will it fare with all Parents, who have this office of watchmen intruſted to them by God over their own children. A *ſecond* part of education is the bringing them up to ſome imployment, buſying them in ſome honeſt exerciſe, whereby they may avoid that great *ſnare of the Devil, Idleneſs*, and alſo be taught ſome uſeful Art or Trade, whereby when they come to age, they may become profitable to the *Commonwealth*, and able to get an honeſt living to themſelves.

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Means towards the education of children.

20. To this great duty of *Educating* of *Children*, there is required as means, *first*, *Encouragement*; *secondly*, *Correction*: *Encouragement*, is *first* to be tryed, we ſhould endeavour to make children in love with duty, by offering them rewards and invitations, and when ever they do well take notice of it, and encourage them to go on. It is an ill courſe ſome parents hold, who think they muſt never appear to their children but with a face of ſowreneſs and auſterity; this ſeems to be that, which *S. Paul* forewarns Parents of, when he bids *fathers* not to *provoke their children to wrath*, *Col.* 3. 21. To be as harſh and unkind to them, when they do well, as if they do ill, is the way to provoke them; and then the Apoſtle tels us in the ſame verſe, what will be the iſſue of it, they will be diſcouraged, they will have no heart to go on in any good courſe, when the Parent affords them no countenance. The *ſecond* means is correction, and this becomes ſeaſonable, when the former will do no good, when all fair means, perſwaſions, and encouragements prevail not, then there is a neceſſity of uſing ſharper; and let that be firſt tryed in words, I mean not by railing and foul language, but in ſober, yet ſharp reproof; but if that fail too, then proceed to blowes; and in this caſe as *Solomon* ſayes, *He that ſpareth his rod, hateth his ſon*, *Prov.* 13. 24. 'Tis a cruel fondneſs, that to ſpare a few ſtripes at preſent, will adventure him to thoſe ſad miſchiefs, which commonly befal the childe, that

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is left to himſelf. But then this correction must be given in ſuch a manner, as may be likely to do good; to which purpoſe it muſt firſt be given timely; the child muſt not be ſuffered to run on in any ill, till it have got a habit, and a ſtubbornneſs too. This is a great error in many Parents, they will let their children alone for divers years, to do what they liſt, permit them to lie, to ſteal, without ever ſo much as rebuking them, nay, perhaps pleaſe themſelves to ſee the witty ſhifts of the childe, and think it matters not what they do while they are little: But alas! all that while the vice gets root, and that many times ſo deep a one, that all they can do afterwards, whether by words or blowes, can never pluck it up. *Secondly*, *Correction* muſt be moderate, not exceeding the quality of the fault, nor the tenderneſs of the childe. *Thirdly*, it muſt not be given *in rage*, if it be, it will not only be in danger of being immoderate, but it will loſe its effect upon the childe, who will think he is corrected, not becauſe he has done a fault, but becauſe his Parent is angry, and ſo will rather blame the Parent then himſelf, whereas on the contrary care ſhould be taken to make the childe as ſenſible of the fault, as of the ſmart, without which he will never be throughly amended. *Sunday* XIV.

21. *Thirdly*, after children are grown up, and are *paſt* the age of *education*, there are yet other offices for the Parent to perform to them; the Parent is ſtill to *Watch* over them, in reſpect of *up*. *The parent to watch over their ſouls even when they are grown*

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of their ſouls, to obſerve how they practiſe thoſe precepts which are given them in their education, and accordingly to exhort, incourage, or reprove, as they finde occaſion.

To provide for their ſubſiſtence.

22. So alſo for their *outward eſtate*, they are to put them into ſome *courſe of living* in the world; if God have bleſt the Parents with wealth, according to what he hath, he muſt diſtribute to his children, remembring that ſince he was the inſtrument of bringing them into the world, he is according to his ability to provide for their comfortably living in it, they are therefore to be look't on as very unnatural parents, who, ſo they may have enough to ſpend in their own riots, and excels care not what becomes of their children, never think of providing for them. *Another* fault is uſual among Parents in this buſineſs; they defer all the proviſions for them, *till themſelves be dead*, heap up perhaps great matters for them againſt that time, but in the mean time afford them not ſuch a competency, as may enable them to live in the world. There are ſeveral miſchiefs come from this: *Firſt*, it leſſens the childs affection to his parent, nay, ſometimes it proceeds ſo far, as to make him wiſh his death, which though it be ſuch a fault, as no temptation can excuſe in a childe, yet 'tis alſo a great fault in a Parent, to give that temptation. *Secondly*, it puts the child upon ſhifts and tricks; many times diſhoneſt ones, to ſupply his neceſſities; this is, I doubt not a common effect of it, the hardneſs of Parents has

has often put men upon very unlawful courſes, which when they are once acquainted with, perhaps they never leave, though the *firſt* occaſion ceaſe; and therefore Parents ought to beware how they run them upon thoſe hazards. Beſides the *Parents* loſes that contentment, which he might have in ſeeing his children live proſperouſly and comfortably, which none but an arrant *Earth-Worm* would exchange for the vain imaginary pleaſure of having money in his cheſt. But in this buſineſs *of providing for children*, there is yet another thing to be heeded, and that is, that the Parent get that *wealth honeſtly*, which he makes their portion; elſe 'tis very far from being a proviſion, there is ſuch a curſe goes along with an ill-gotten eſtate, that he that leaves ſuch a one to his child, doth but cheat and deceive him, makes him believe he has left him wealth, but has withal put ſuch a canker in the bowels of it, that is ſure to eat it out. This is ſo common an obſervation, that I need ſay nothing to confirm the truth of it; would God it were as generally laid to heart, as it ſeems to be generally taken notice of: Then ſurely Parents would not account it a reaſonable motive to *unjuſt dealing*, that they may thereby provide for their children, for this is not a way of providing for them; nay, 'tis the way to ſpoil them of whatever they have lawfully gathered for them, the leaſt mite of unlawful gain being of the nature of leaven, which *ſowres the whole lump*, bringing down curſes upon all a man

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a man poſſeſſeth. Let all Parents therefore ſatisfie themſelves with ſuch proviſions for their children as God ſhall enable them honeſtly to make, aſſuring themſelves how little ſoever it be, 'tis a better portion then the greateſt wealth unjuſtly gotten, according to that of *Solomon*, *Prov.* 16. 8. *Better is a little with righteouſneſs, then great revenues without right.*

To give them good example.

23. A *fourth* thing the *Parent* owes to the child is *Good Example*, he is not only to ſet him rules of vertue, and godlineſs; but he muſt himſelf give him a pattern in his own practice, we ſee the force of example is infinitly beyond that of precept, eſpecially where the perſon is one, to whom we bear a reverence, or with whom we have a continual converſation; both which uſually meet in a Parent. It is therefore a moſt neceſſary care in all Parents to behave themſelves ſo before their children that their example may be a means of winning them to vertue; But alas! *this age* affords little of this care, nay, ſo far 'tis from it, that there are none more frequently the inſtruments of corrupting children, then their own Parents. And indeed how can it be otherwiſe, while men give themſelves liberty to all wickedneſs, 'tis not to be hoped, but that the children which obſerve it, will imitate it; the childe that ſees his father *drunk*, will ſure think, he may be ſo too, as well as his father. So he that hears him *ſwear*, will do the like, and ſo for all other vices, and if any Parent

that

that is thus wicked himſelf, ſhould happen to have ſo much more care of his childes Soul, then his own; as to forbid him the things which himſelf practiſes, or correct him for the doing them; 'tis certain the child will account this a great injuſtice in his father, to puniſh him for that which himſelf freely does and ſo he is never likely to be wrought upon by it. This conſideration lays a moſt ſtrict tie upon all Parents, to live *Chriſtianly*, for otherwiſe they do not only hazard their own Souls, but thoſe of their children alſo, and as it were purchaſe an eſtate of inheritance in Hell. *Sunday XIV.*

24. A *fifth* duty of *Parents* is *bleſſing their children*; the way of doing that is double, *firſt*, by their prayer; they are by daily and earneſt prayers to commend them to Gods protection and bleſſing, both for their ſpiritual and temporal eſtate; and *ſecondly* by their piety they are to be ſuch perſons themſelves as that a bleſſing may deſcend from them upon their poſterity. This is often promiſed in Scriptures to godly men, that their *ſeed ſhall be bleſſed*. Thus in the *ſecond commandment*, God promiſes to *ſhew mercy to thy thouſand generation of them that love him and keep his commandments*. And it is very obſervable in the *Jews*, that though they were a *ſtiff-necked generation*, and had very grievouſly provoked God, yet the godlineſs of their *forefathers, Abraham, Iſaac*, and *Jacob*, did many times move God to ſave them from deſtruction; on the other ſide, we ſee that *To bleſs them.*

even

Sunday XIV.

even good men have fared the worse for the iniquities of their fathers, Thus when *Josiah* had destroyed idolatry, restored Gods service, and done good beyond all the Kings that were before him, yet there was *an old arrear* of *Manasseh* his *grand father*, which all this piety of his would not blot out, but he resolves to cast *Judah also out of his sight*, as you may read at large, 2 *Kings* 23. If therefore Parents have any bowels, any kindness towards their children, any real desire of their prosperity, let them take care by their own godly life to entail a blessing upon them.

To give no unreasonable commands.

25. *Sixthly*, *Parents* must take heed, that they use their power over their children with equity, and *moderation*, not to oppress them with *Unreasonable Commands*, only to exercise their own authority, but in all things of weight to consider the real good of their children, and to press them to nothing, which may not consist with that. This is a rule whereof Parents may often have use, but in none greater then in the business of *marrying their children*, wherein many that otherwise are good Parents, have been to blame, when out of an eagerness of bestowing them wealthily, they force them to marry utterly against their own inclinations, which is a great tyranny, and that which frequently betrayes them to a multitude of mischiefs, such as all the wealth in the world cannot repair. There are *two* things which Parents ought especially to consider in the *matching their children*; the

first,

firſt, how they may live *Chriſtianly*, and to that purpoſe to chuſe a vertuous and pious perſon, to link them with; *the ſecond* is, how they may live *cheerfully* and comfortably in this world; and to that end though a competency of eſtate may be neceſſary to be regarded, yet ſurely abundance is no way requiſite, and therefore that ſhould not be too vehemently ſought after; that which much more tends to the happineſs of that ſtate, is the mutual kindneſs, and liking of the parties, without which marriage is of all other the moſt uncomfortable condition, and therefore no parent ought to thruſt a child into it. I have now done with the *firſt* ſort of Relation, that of a *Parent*. *Sunday* XV.

PARTITION XV.

Of Duty *to our* Brethren, *and Relations. Husband, Wife, Friends, Maſters, Servants.*

§. 1. THe *ſecond* ſort of Relation is that of a *Brother*; now brotherhood may be two fold, either *natural*, or *ſpiritual* the *natural* may in the largeſt extent contain under it all mankind, all that partake of the ſame nature; but I ſhall not conſider it ſo in this place, having already mentioned thoſe general *Dues to Brethren.*

Sunday XV.

general duties, which belong to all as such. I now ſpeak of that *natural brother-hood*, that is between thoſe that are the children of the ſame immediate Parent; and the duty of theſe is to have united hearts, and affections: This nature points out to them, they partaking in a more eſpecial manner, of each others ſubſtance, and therefore ought to have the greateſt tenderneſs and kindneſs, each to other; thus we ſee *Abraham* make it an argument, why *there* ſhould be *no contention between him and Lot, becauſe they were brethren*, Gen. 13. 8. And though by brethren there is meant *only* couſins, yet that helps the more ſtrongly to conclude, that this neerer relation is in reaſon to be a greater bar to ſtrife, as alſo that this kindneſs is in ſome degree to be extended to all that have any neerneſs of blood to us.

Natural.

The neceſſity of Love among Brethren.

2. This kindneſs and *Love* between *Brethren* and *Siſters* ought to be very firmly grounded in their hearts, if it be not, they will be of all others in moſt danger of diſagreeing; for the continual converſation that is among them, whilſt they are at home in the fathers houſe, will be apt to miniſter ſome occaſion of jar. Beſides the equality, that is, among them in reſpect of birth, often makes them inclinable to envy each other, when one is in any reſpect advanced above the other. Thus we ſee *Joſephs* brethren *envyed him*, becauſe he had moſt of his fathers *love*, and *Rachel* envyed her ſiſter *Leah*: becauſe ſhe was *fruitful*; therefore for the preventing of ſuch temptation, let

let all who have brethren and ſiſters, poſſeſs their minde with a great and real kindneſs to them, look on them as parts of themſelves, and then they will never think fit either to quarrel with them, or to envie them any advantage, any more then one part of the body does another of the ſame body, but will ſtrive to advance & help forward the good of each other. *Sunday XV.*

3. The *ſecond* kind of *Brotherhood* is *ſpiritual*; that containes all thoſe who profeſs the ſame Faith with us: the Church in our *Baptiſm* becomes a Mother to each baptized perſon; and then ſurely they that have the relation of children to her, muſt have alſo the relation of brethren to each other; and to this ſort of brethren alſo we owe a great deal of tenderneſs and affection; the ſpiritual bond of Religion ſhould, of all others, the moſt cloſely unite our hearts. This is the *Brotherhood* which *S. Peter* exhorts us to love, 1 *Peter* 2.17. And to it we are in an eſpecial manner bound to do all good offices, *Do good*, ſaith the Apoſtle, *to all, but eſpecially to them that are of the houſhold of Faith*, *Gal.*6.10. Our compaſſions are to be moſt melting towards them of all others, in all their needs; Chriſt tels us, that *whoſoever gives but a cup of cold water to any in the name of a Diſciple, ſhall not loſe his reward*, *Mat.*10. 42. From whence we may aſſure our ſelves that this peculiar love to Chriſtians as Chriſtians, is very acceptable in his ſight. *Spiritual brotherhood.*

4. Several duties there are required of us to theſe *brethren*; one principal, is the holding

Sunday XV.

Communion with them, and that first in Doctrine; we are constantly to continue in the belief and profession of all those necessary truths, by which we may be markt out as followers, and Disciples of Christ; this is that *faith*, which *S. Jude* speaks of, which was *once delivered to the Saints*, *Jude* 3. by keeping whereof we continue still united to this spiritual brotherhood, in respect of profession, which we must constantly do, what storms and persecutions soever attend it, according to the exhortation of the Apostle, *Heb.* 10. 22. *Let us hold fast the profession of our faith without wavering*. *Secondly*, we are also, as opportunity serves, to communicate with them in all holy offices; we must be diligent in frequenting the assemblies of the Saints, which is as it were the badge of our profession, and therefore he that willingly withdraws himself from these, gives ground to suspect, he will be apt to renounce the other also. But these parts of communion we finde strictly maintained by the first Christians, *Acts* 2. 42. *They continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers*: they continued, and that stedfastly, they were not frighted from it by any persecutions, though that were a time wherein they were tryed with the sharpest sufferings; which may teach us, that it is not the danger, that attends this duty, can acquit us of it.

Our duty to hold communion with these brethren.

5. *Secondly*, we are to bear with the *Infirmities* of our Christian brethren, according to

To bear with their infirmities.

to the advice of *S. Paul*, *Romans* 15. 1. *We that are ſtrong ought to bear the infirmities of the weak.* If one that holds all neceſſary Chriſtian truths, happen yet to be in ſome errour, we are not for this either to forſake his communion, or deſpiſe his perſon. This *S. Paul* teaches us in the caſe of that *weak brother, who by errour made a cauſleſs ſcruple about meats*, *Rom.* 14. Where he bids the ſtronger Chriſtians, that is, thoſe who being better inſtructed, diſcerned him to be in an errour, yet to receive him nevertheleſs, and not to deſpiſe him; as on the other ſide, he bids that weak one not to judge the ſtronger; the leſſer differences in opinion muſt be born with on both ſides, and muſt not in the leaſt abate our brotherly charity towards each other. *Sunday XV.*

6. *Thirdly*, we are to endeavour the *reſtoring* of any fallen brother, that is, to bring him to repentance, after he hath fallen into any ſin. Thus *St. Paul* commands the *Galatians*, that they ſhould *reſtore him that was overtaken in a fault, conſidering themſelves leaſt they alſo were tempted.* We are not to look on him as a caſt-away to give him over as utterly deſperate, neither are we to triumph over him, in reſpect of our own innocence, like the *proud Phariſee*, over the *poor Publican*, *Luke* 18. 11. but we are meekly to endeavour his recovery, remembring that our own frailty is ſuch, that we are not ſecure from the like falls. *To reſtore them after falls.*

7. *Fourthly*, We are to have a *Sympathy*, *To ſympathize with them.*

Sunday XV.

and fellow feeling with these brethren, to be nearly toucht with whatsoever befalls them, either as they are considered in society, or in single persons. In *society* first, and so they make up a Church, & that either the universal, which is made up of all Believers throughout the world, or any particular Church, which is made up of all the Believers in that particular Nation, and whatever happens to either of these, either the *whole Church* in general, or any such *single part* of it, especially that whereof our selves are members, we are to be much affected and moved with it, to rejoyce in all the prosperities, and to mourn and bewail all the breaches and desolations thereof, and daily and earnestly to pray with *David*, Psal. 51. 18. *O be favourable and gracious unto Sion, build thou the walls of Jerusalem*; and that especially when we see her in distress, and persecution. Whosoever is not thus toucht with the condition of the Church, is not to be lookt on, as a living member of it; for as in the natural body every member is concerned in the prosperity of the whole, so certainly 'tis here: it was the observation of the Psalmist, that *Gods servants think upon the stones of Sion, and pity to see her in the dust*, Psal. 102. 14. and surely all his servants are still of the same temper, cannot look on the *ruins* and *desolations of the Church*, without the greatest sorrow, and lamentation. *Secondly*, we are to have this fellow feeling with our brethren, considered as single persons; We are to account our selves concerned in every parti-

cular Christian, so as to partake with him in all his occasions either of joy or sorrow. Thus the Apostle exhorts, *Rom.* 12. 14. *Rejoyce with them that rejoyce, weep with them that weep*: And again, 1 *Cor.* 12. under the similitude of the natural body he urges this duty, *Whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoyce with it.* All these several effects of love, we owe to these spiritual brethren. And this love is that, which Christ has made the badge of his Disciples, *John* 13. 35. *By this shall all men know that ye are my Disciples, if ye have love one to another*; so that if we mean not to cast off discipleship to Christ, we must not forsake this love of the brethren. *Sunday* XV.

8. The *third* relation is that between *Husband* and *Wife*. This is yet much neerer then either of the former, as appears by that Text, *Ephes.* 5. 31. *A man shall leave Father and Mother, and cleave to his Wife, and they two shall be one flesh.* Several duties there are oweing from one of these persons to the other: and *first* for the Wife, she owes obedience. This is commanded by the Apostle, *Col.* 3. 18. *Wives submit your selves to your own Husbands, as it is fit in the Lord.* They are to render obedience to their Husbands in the Lord, that is in all lawful commands, for otherwise 'tis here, as in the case of all other superiours, God must be obeyed rather then man, and the wife must not upon her hus- *The wife owes to the husband obedience.*

Sunday XV.

bands command do any thing which is forbidden by God. But in all things, which do not croſs ſome command of Gods, this precept is of force, and will ſerve to condemn the *peeviſh* ſtubbornneſs of many wives, who reſiſt the lawful commands of their husbands, only becauſe they are impatient of this duty of ſubjection, which God himſelf requires of them. But it may be here *asked*, what if the husband command ſomething, which though it be not unlawful, is yet very inconvenient, and *imprudent*, muſt the wife ſubmit to ſuch a command? To this I *anſwer*, that it will be no diſobedience in her, but duty, calmly and mildly to ſhew him the inconveniences thereof, and to perſwade him to retract that command; but in caſe ſhe cannot win him to it by fair intreaties, ſhe muſt neither try ſharp language, nor yet finally refuſe to obey, nothing but the unlawfulneſs of the command being ſufficient warrant for that.

Fidelity.

9. *Secondly*, The wife owes *Fidelity* to the husband, and that of two ſorts; *firſt*, that of the *bed*, ſhe muſt keep her ſelf pure and chaſte from all ſtrange embraces, and therefore muſt not ſo much as give an ear to any that would allure her, but with the greateſt abhorrence reject all motions of that ſort, and never give any man that has once made ſuch a motion to her, the leaſt opportunity to make a ſecond. *Secondly*, She owes him likewiſe *Fidelity* in the managing thoſe worldly *affaires* he commits to her, ſhe muſt order them ſo, as may be moſt

to

to her husbands advantage, and not by deceiving and cozening of him imploy his goods to such uses as he allowes not of. *Sunday* XV.

10. *Thirdly*, She owes him *Love*, and together with that all friendlineſs and kindneſs of converſation; ſhe is to endeavour to bring him as much aſſiſtance, and comfort of life, as is poſſible, that ſo ſhe may anſwer that ſpecial end of the womans creation, the being *a help to her husband*, *Gen.* 2.13. and this in all conditions, whether health, or ſickneſs, wealth, or poverty, whatſoever eſtate God by his providence ſhall caſt him into, ſhe muſt be as much of comfort and ſupport to him, as ſhe can. To this all ſullenneſs, and harſhneſs, all brawling, and unquietneſs is directly contrary, for that makes the wife the burden, and plague of the man, inſtead of a help and comfort: And ſure if it be a fault to behave ones ſelf ſo to any perſon, as hath already been ſhewed, how great muſt it be to do ſo to him, to whom the greateſt kindneſs and affection is owing? *Love.*

11. Nor let ſuch *wives* think that any faults, or provocations of the husband can juſtifie their frowardneſs; for they will not, either in reſpect of religion or diſcretion. Not in *religion*, for where God has abſolutely commanded a duty to be paid, 'tis not any unworthineſs of the perſon can excuſe from it; nor in *Diſcretion*; for the worſe a husband is, the more need there is for the wife to carry her ſelf with that gentleneſs and ſweetneſs, that *The faults of the husband acquits not from theſe duties.*

Sunday XV.

may be most likely to win him. This is the advice *S. Peter* gave the wives of his time, 1 *Peter* 3.1. *Likewise ye wives be in subjection to your own husbands, that if any obey not the Word, they may without the word be won by the conversation of the wives.* It seemes the good behaviour of the wives was thought a powerful means to win men from *Heathenism* to *Christianity*; and sure it might now a dayes have some good effects, if women would have but the patience to try it: At the least, 'twould have this, that it would keep some tolerable quiet in Families, whereas on the other side the ill fruits of the wives unquietness are so notorious, that there are few neighbourhoods, but can give some instance of it. How many men are there, that to avoid the noise of a froward wife, have fallen to company keeping, and by that to drunkenness, poverty, and a multitude of mischiefs? Let all wives therefore beware of administring that temptation. But whenever there happens any thing, which in kindness to her husband, she is to admonish him of, let it be with that softness, and mildness, that it may appear 'tis love, and not anger, that makes her speak.

The Husband owes to the Wife love.

12. There are also on the *Husbands* part several duties. There is *first* Love, which Saint *Paul* requires, to be very tender & compassionate towards the wife, as appears by the similitudes he useth in that matter, *Ephes.* 5. The one that of the love a man bears to his natural body, *No man*, sayes he, Verse 27. ever

hated

hated his own flesh, but nourisheth it, and cherisheth it. The other love is that Christ bears to his Church, which is far greater, verse 26. both which he sets as paterns for this love of Husbands towards their Wives. This utterly forbids all harshness and roughness to them; Men are to use them as parts of themselves, to love them as their own bodies, and therefore to do nothing that may be hurtful, and grievous to them, no more then they would cut, and gash their own flesh. Let those husbands that tyrannize over their wives, that scarce use them like humane creatures, consider, whether that be to love them, as their own bodies. *Sunday XV.*

13. A *second* duty of the *Husband*, is *Faithfulness* to the bed. This is by God as well required of the husband, as the wife, and though the world do seem to look on the breach of this duty, with less abhorrence in the husband, yet sure before that Just Judge, the offence, will appear no less on the mans side, then the womans. This is certain, 'tis in both a breach of the *vow*, made to each other, at their *Marriage*, and so besides the *unchanness*, a down-right *perjury*, and those differences in the case, which seem to cast the scale, are rather in respect of civil and worldly consideration, then meerly of the sin. *Faithfulness.*

14. A *third* duty of the Husband is to *maintain* and *provide* for the Wife. He is to let her partake with him in those outward good things, wherewith God hath blest him, *Maintenance.*

and

Sunday XV.

and neither by niggardlineſs debar her of what is fit for her, nor yet by unthriftineſs ſo waſte his goods, that he ſhall become unable to ſupport her. This is certainly the duty of the husband, who being, as hath been ſaid, to account his wife as a part of his own body, muſt have the very ſame care to ſuſtain her, that he hath for himſelf. Yet this is not ſo to be underſtood, as to excuſe the wife from her part of labour and induſtry, when that is requiſite, it being unreaſonable the husband ſhould toil to maintain the wife in idleneſs.

Inſtruction.

15. *Fourthly*, The husband is to *inſtruct* the wife, in the things which concern her eternal welfare, if ſhe be ignorant of them. Thus *St. Paul* bids the *wives learn of their husbands at home*, 1 *Cor.* 14. 36. which ſuppoſes, that the husband is to teach her. Indeed it belongs to every Maſter of a Family to endeavour that all under his charge be taught all neceſſary things of this kinde, and then ſure more eſpecially his wife, who is ſo much nearer to him, then all the reſt. This ſhould make men careful to get knowledge themſelves, that ſo they may be able to perform this duty they owe to others.

Husbands and Wives mutually to pray for and aſſiſt each other in all good.

16. *Laſtly*, *Husbands* and *Wives*, are mutually to *pray* each for other, to beg all bleſſings from God both ſpiritual and temporal, and to endeavour all they can to do all good to one another, eſpecially all good to each others Souls, by ſtirring up to the performance of duty, and diſſwading and drawing back from

all

all ſin, and by being like true yoke-fellowes, helpful and aſſiſtant to each other in the doing of all ſorts of good, both to their own Family, and all others within their reach. This is of all other the trueſt and moſt valuable love. Nay, indeed how can it be ſaid they do love at all, who can contentedly let each other run on in a courſe that will bring them to eternal miſery? And if the love of husbands and wives were thus grounded in Vertue and Religion, 'twould make their lives a kinde of Heaven on earth, 'twould prevent all thoſe contentions, and brawlings, ſo common among them, which are the great plagues of Families, and a leſſer Hell, in paſſage to the greater; and truly where it is not thus founded, there is little comfort to be expected in marriage. *Sunday* XV.

17. It ſhould therefore be the care of every one that means to enter upon that *ſtate*, to conſider adviſedly before hand, and to chooſe ſuch a perſon with whom they may have this ſpiritual friendſhip, that is ſuch a one, *as truly fears God*. There are many *falſe ends of Marriage* lookt upon in the world: ſome marry for *Wealth*, others for *Beauty*, and generally they are only worldly reſpects, that are at all conſidered; but certainly he that would Marry as he ought, ſhould contrive to make his Marriage uſeful to thoſe better ends, of ſerving God, and ſaving his own Soul; at leaſt he muſt be ſure it be no hindrance to them, and to that purpoſe the vertue of the per- *The vertue of the perſon the chief conſideration in Marriage.*

Sunday XV.

person chosen is more conducing then all the wealth in the world, though I deny not, but that a competency of that may likewise be considered.

Unlawful Marriages.

18. But above all things, let all take heed, that they make not such *marriages*, as may not only be ill in their effects, but are *actual sins* at the time; such are the marriages of those that were formerly *promised to some other*, in which case 'tis sure they rightly belong to those, to whom they past the *first* promise, and then for any other to marry them, during the life of that person, is to take the husband or wife of that other, which is *direct adultery*, as *S. Paul* tells us, *Rom.*7.3. The like unlawfulness there is also in the marriage of those, who are *within* those *degrees* of kindred forbidden by God, the particulars whereof are set down in the 18. and 20. of *Lev.* and whoever marries any that is within any of those degrees of neerness, either to himself, or to his deceased wife, which is as bad, commits that great sin of Incest, and so long as he continues to live with such his unlawful wife, remains in that fearful guilt. This wariness in the choice of the person to be married, would prevent many sad effects, which we daily see follow such rash or unlawful matches; it were well therefore if people would look on marriage, as our Church advises, as a thing not to be *undertaken lightly, unadvisedly, or wantonly, to satisfie mens carnal lusts and appetites, but reverently, discreetly, advisedly, soberly,*

berly, and in the fear of God; and in ſo doing no doubt a bleſſing would follow, which otherwiſe there is little ground to expect. I have now done with this Relation between *Husband* and *Wife*. *Sunday XV.*

19. The *next* is that between *Friends*; and this Relation if it be rightly founded, it is of great neerneſs and uſefulneſs, but there is none more generally miſtaken in the world; men uſually call them their friends, with whom they have an intimacy, and frequency of converſation, though that intimacy be indeed nothing but an agreement and combination in ſin. The *Drunkard* thinks him his friend that will keep him company, the *Deceitful* perſon, him that will aid him in his cheats, the *Proud* man him that will flatter him: And ſo generally in all vices, they are look't on as friends, that advance and further us in them. But God knowes this is far from friendſhip; ſuch a friend as this the *Devil* himſelf is in the higheſt degree, who is never backward in ſuch offices. The true friendſhip is that of a direct contrary making; 'tis a concurrence and agreement in vertue, not in vice: in ſhort, a true friend loves his friend ſo, that he is very zealous of his good; and certainly he that is really ſo, will never be the inſtrument of bringing him to the greateſt evil. The general duty of a *Friend* then muſt be reſolved to be the induſtrious purſuit of his friends real advantages, in which there are ſeveral particulars contained. *Friendſhip.* *Its duties.*

20. As *firſt*, *faithfulneſs* in all *truſts* committed *Faithfulneſs.*

Sunday XV.

mitted to him by his friend, whether that of goods or secrets; he that betrayes the trust of a friend in either, is by all men lookt upon with abhorrence, it being one of the highest falsnesses and treacheries, and for such treacherous wounds the Wise man tells us, *Every friend will depart, Eccles.* 22.22.

Assistance.

21. *Secondly*, 'tis the duty of a *Friend* to be *assisting* to his friend in all his outward needs; to counsel him, when he wants advice; to chear him, when he needs comfort; to give him, when he wants relief; and to endeavour his rescue out of any trouble or danger. An admirable example we have of this friendship in *Jonathan* to *David*, *he loved him as his own soul*; and we see he not only contrives for his safety when he was in danger, but runs hazards himself to rescue and deliver his friend, draws his fathers anger upon him, to turn it from *David*, as you may read at large, 1 *Sam.* 20.

Admonition.

22. The *third* and highest duty of a friend is to be aiding and assisting to the soul of his friend, to endeavour to advance that in piety and vertue, by all means within his power, by *exhortations* and encouragements to all vertue by earnest and vehement disswasions from all sin, and not only thus in general, but by applying to his particular wants, especially by plain and friendly reproofs, where he knowes or reasonably believes there is any fault committed. This is of all others the most peculiar duty of a friend, it being indeed that which none

none elſe is qualified for. Such an unwillingneſs there is in moſt men to hear of their faults, that thoſe that undertake that work, had need have a great prepoſſeſſion of their hearts, to make them patient of it: Nay, it is ſo generally acknowledged to be the proper work of a friend, that if he omit it, he *betrayes* the offender into ſecurity, his not reproving will be apt to make the other think he does nothing worthy of reproof, and ſo he tacitely acts that baſeſt part of a *flatterer*, ſooths and cheriſhes him in his ſin; when yet farther it is conſidered how great need all men have at ſome time or other, of being admoniſhed, 'twill appear a moſt *unfriendly*, yea cruel thing to omit it; we have that natural partiality to our ſelves, that we cannot ſo readily diſcern our own miſcariages, as we do other mens, and therefore 'tis very neceſſary they ſhould ſometimes be ſhewed us by thoſe, who ſee them more cleerly; and the doing this at the firſt may prevent the multiplying of more: whereas if we be ſuffered to go unreproved, it often comes to ſuch a habit that reproofes will do no good. And then how ſhall that perſon be able to anſwer it either to God or himſelf, that has by his ſilence betrayed his friend to this greateſt miſchief. 'Tis the expreſſion of God himſelf ſpeaking of a friend, *thy friend which is as thine own ſoul*, *Deut.* 13. 6. And ſure we ſhould in this reſpect account our friends as our own ſouls, by having the ſame jealous tenderneſs and watchfulneſs over their ſouls, which we ought to have of our own. It will therefore be very fit for all

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that have enter'd any ſtrict friendſhip, to make this one ſpecial article in the agreement, that they ſhall mutually admoniſh and reprove each other; by which means it will become ſuch an avowed part of their friendſhip, that it can never be miſtaken by the reproved party for cenſorioufneſs or unkindneſs.

Prayer.

23. *Fourthly*, To theſe ſeveral parts of kindneſs muſt be added that of *Prayer*, we muſt not only aſſiſt our friends, our ſelves, in what we can, but we muſt call in the Almighty aid to them, recommending them earneſtly to God for all his bleſſings, both temporal & ſpiritual.

Conſtancy.

24. *Laſtly*, We muſt be *Conſtant* in our *Friendſhips*, and not out of a Lightneſs of humour grow weary of a friend, only becauſe we have had him long. This is great injuſtice to him, who if he have behaved himſelf well, ought the more to be valued, by how much the longer he has continued to do ſo: And it is great folly in our ſelves, for it is the caſting away the greateſt treaſure of humane life, for ſuch certainly is a tryed friend. The wiſeſt of men gives warning of it, *Prov.* 27. 16. *Thine own friend and thy fathers friend forſake not.* Nay farther 'tis not every light offence of a friend, that ſhould make thee renounce his friendſhip, there muſt be ſome allowance made to the infirmities of men, and if thou haſt occaſion to pardon him ſomewhat to day, perhaps thou mayeſt give him opportunity to requite thee to morrow; therefore nothing but unfaithfulneſs, or incorrigible vice ſhould break this band.

55. The

25. The last relation is that between *Masters* and *Servants*, both which owe duty to each other: That of the *Servant* is first *obedience* to all lawful commands; this is expressly required by the Apostle, *Ephes.* 6. 6. *Servants obey in all things your Masters*, &c. And this *obedience* must not be a grumbling and unwilling one, but ready and cheerful, as he there proceeds to exhort, ver. 7. *with good will doing service*; and to help them herein, they are to consider that it is to the Lord, and not unto men; God has commanded servants thus to obey their Masters; and therefore the *obedience* they pay is to God, which may well make them do it cheerfully, how harsh, or unworthy soever the Master be, especially if what the Apostle farther urgeth, ver. 8. be considered *that there is a reward to be expected from God for it.* *Sunday XV.* *Servants owe to their Masters obedience.*

26. The *second duty* of the *Servant* is *faithfulness*, and that may be of two sorts; *one* as opposed to eye-service, the *other* to purloyning or defrauding. The *first* part of faithfulness is the doing of all true service to his Master, not only when his eye is over him, and he expects punishment for the omission, but at all times, even when his Master is not likely to discern his failing, and that servant that doth not make conscience of this, is far from being a faithful servant; this *eye-service* being by the Apostle set opposite to that *singleness of heart*, which he requires *of servants*, *Eph.* 6. 5. The *second* sort of *faithfulness* consists in *Fidelity.*

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the honeſt managery of all things intruſted to him by his Maſter, the not *waſting* his goods (as the *unjuſt Steward* was accuſed to have done, *Luk.*16.)whether by careleſs embezelling of them, or by converting any of them to his own uſe without the allowance of his Maſter. This latter is that *purloyning* of which the Apoſtle warns ſervants, *Tit.*2.10. And is indeed no better then arrant theft; of this kind are all thoſe wayes, that the ſervant hath of gaining to himſelf by the loſs and damage of his Maſter, as the being bribed to make ill bargains for him, and many the like: Nay, indeed this ſort of unfaithfulneſs is worſe then common theft, by how much there is a greater truſt repoſed, the betraying whereof adds to the crime. As for the *other* ſort of unfaithfulneſs, that of waſting, though without gain to themſelves, it differs not much in effect from this, the Maſter may loſe as much by the one as by the other, and then what odds is it to him, whether he be rob'd by the covetouſneſs or negligence of his ſervant, and it is ſtill the ſame breach of truſt with the former, for every Maſter is ſuppoſed to intruſt his affairs as well to the care as the honeſty of his ſervant: for 'twould be little advantage to the Maſter to be ſecured that his ſervant would not himſelf cheat him, whileſt in the mean time he would by his careleſneſs give opportunity to others to do it; therefore he that does not carefully look to his Maſters profit, deceives his truſt, as well as he that unjuſtly provides for his own.

27. A

27. A *third* duty of a ſervant is patience and meekneſs under the *reproofs* of his Maſter, *not anſwering again*, as the Apoſtle exhorts, *Tit.* 2. 9. That is, not making ſuch ſurly and rude replyes, as may encreaſe the Maſters diſpleaſure: A thing too frequent among ſervants, even in the juſteſt reprehenſions; whereas *S. Peter* directs them patiently to ſuffer even the moſt undeſerved correction, even when they *do well and ſuffer for it*, 1 *Pet.* 2. 20. But the patient ſuffering of rebuke is not all that is required of ſervants in this matter, they muſt alſo mend the fault they are rebuked for, and not think they have done enough, when they have (though never ſo dutifully) given the Maſter the hearing. *Sunday* XV. *Submiſſion to rebuke.*

28. A *fourth* duty of a ſervant is *diligence*; he muſt conſtantly attend to all thoſe things, which are the duties of his place, and not give himſelf to idleneſs, and ſloth, nor yet to company keeping, gaming, or any other diſorderly courſe, which may take him off from his Maſters buſineſs. All theſe are neceſſary duties of a ſervant, which they are carefully and conſcionably to perform, not ſo much to eſcape the Maſters anger as Gods, who will certainly call every one of them to an account, how they have behaved themſelves towards their earthly Maſters. *Diligence.*

29. Now on the other ſide, there are ſome things alſo owing from the *Maſters* to their *ſervants*: As *firſt* the *Maſter* is bound to be *juſt* to them, in performing thoſe conditions, *Maſters owe to their Servants Juſtice.*

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on which they were hired, such are commonly the giving them food and wages, and that Master that withholds these, is an oppressour.

Admonition.

30. *Secondly*, The Master is to *admonish* and reprove the *servant* in case of fault, and that not only in faults against them; wherein few *Masters* are backward, but also and more especially in faults against God, whereat every Master ought to be more troubled then at those which tend only to his own loss, or inconvenience; the dishonour of God and the hazard of the meanest mans soul, being infinitely more worthy our disquiet, then any thing of the other kind can be. And therefore when Masters are presently *on fire* for any little negligence or fault of a servant towards themselves, and yet can without trouble see them run into the greatest sins against God, 'tis a signe they consider their own concernments too much, and Gods glory and their servants souls too little. This is too commonly the temper of Masters, they are generlly careless how their servants behave themselves towards God, how disordered and profane their families are, and therefore never bestow any exhortation, or admonition, to perswade them to vertue, or draw them from vice; such Masters forget that they must one day give an account how they have governed their families. It is certainly the duty of every Ruler to endeavour to advance piety and godliness among all those that are under his charge, and that as well in this lesser dominion of a family,

ly, as in the greater of a Realm or Nation. Of this *David* was so careful, that we see he professes, *Psal.* 101. 7. *That no deceitful person should dwell in his house, that he that told lyes should not tarry in his sight*; so much he thought himself bound to provide that his family might be a kind of Church, an Assembly of godly upright persons: And if all Masters would endeavour to have theirs so, they would beside the eternal reward of it hereafter, finde a present benefit by it, their worldly busines would thrive much the better; for if their servants were brought to make conscience of their wayes, they would then not dare either to be negligent or false. *Sunday* XV.

31. But as it is the duty of *Masters* to admonish and reprove their servants, so they must also look to do it in a *due manner*, that is so, as may be most likely to do good, not in passion and rage, which can never work the servant to any thing but the despising or hating him; but with such sober and grave speeches, as may convince him of his fault, and may also assure him, that it is a kinde desire of his amendment (and not a willingness to wreck his own rage) which makes the Master thus to rebuke him.

32. A *third* duty of the Master is to set *good example* of honesty and godliness to his servants, without which 'tis not all the exhortations, or reproofs he can use, will ever do good; or else he pulls down more with his *example*, then 'tis possible for him to build with *Good example.*

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the other, and 'tis madneſs for a drunken, or profane Maſter to expect a ſober and godly family.

Means of Inſtruction.

33. *Fourthly*, the *Maſter* is to provide that his ſervants may not want means of being *inſtructed* in their duty, as alſo that they may daily have conſtant times of worſhipping God, publickly by having prayers in the family; but of this I have ſpoken before under the head of Prayer, and therefore ſhall here ſay no more of it.

Moderation in Command

34. *Fifthly*, The *Maſter* in all affairs of his own, is to give reaſonable and *moderate commands*, not laying greater burdens on his ſervants then they are able to bear, particularly not requiring ſo much work, that they ſhall have no time to beſtow on their ſouls, as on the other ſide he is not to permit them to live ſo idly as may make them either uſeleſs to him, or may betray themſelves to any ill.

Encouragement in well doing.

35. *Sixthly*, The *Maſter* is to give his ſervants *encouragement* in well doing, by uſing them with that bounty and kindneſs which their faithfulneſs and diligence and piety deſerves: and finally in all his dealing with them, he is to remember that himſelf hath, as the Apoſtle ſaith, *Epheſ.* 6. 9. *A Maſter in heaven*, to whom he muſt give an account of the uſage of his meaneſt ſervant on earth. Thus have I briefly run through thoſe ſeveral Relations, to which we owe particular Duty, and ſo have done with that *firſt* branch of Duty to our Neighbours; that of Juſtice.

PAR-

PARTITION XVI.

Other Branches of our Duty *to our Neighbour. Of* Charity *to mens Souls, Bodies, Goods, &c.*

THE *second* branch of Duty to our *Neighbours* is *Charity*, or *Love*. This is the great Gospel duty so often enjoyned us by Christ, the *New Commandement* as himself calls it, *John* 13.34. *That ye love one another*, and this is again repeated twice in one Chapter, *John* 15.12.17. and the first Epistle of *S. John* is almost wholly spent in the perswasion to this one duty, by which we may see 'tis no matter of indifference, but most strictly required of all that professe Christ. Indeed himself has given it as the badg and livery of his Disciples, *John* 13.35. *By this shall all men know that ye are my Disciples, if ye have love one to another.* *Charity.*

This *Charity* may be considered two wayes; *first*, in respect of the *Affections*; *secondly*, of the *Actions*. Charity in the *affections* is a sincere kindness, which disposes us to wish all good to others, and that in all their capacities, in the same manner that justice obliged us to wish no hurt to any man, in respect either of his Soul, his Body, his Goods, or his *In the Affections.*

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Credit, ſo this firſt part of Charity bindes us to wiſh all good to them in all theſe.

To mens Souls.

And *firſt*, for the *Soul*. If we have any the leaſt ſpark of Charity, we cannot but wiſh all good to mens *Soules*; Thoſe precious things which Chriſt thought worth the ranſoming with his own blood, may ſurely well challenge our kindneſs, and good wiſhes; and therefore if we do not thus love one another, we are far from obeying that Command of loving, as he hath loved; for 'twas the Souls of men which he loved ſo tenderly, and both did and ſuffered ſo much for. Of this love of his to Souls there are two great and ſpecial effects: the *firſt*, the purifying them here by his grace, the *ſecond*, the making them everlaſtingly happy in his glory; and both theſe we are ſo far to copy out in our kindneſs, as to be earneſtly deſirous that all men ſhould arive to that purity, and holineſe here, which may make them capable of eternall happineſs hereafter. It were to be hoped, that none that himſelf *carried a Soul about him*, could be ſo cruel to that of another mans, as not ſincerely to wiſh this, did not experience ſhew us there are ſome perſons, whoſe malice is ſo diveliſh, as to reach even to the direct contrary; the wiſhing not only the ſin, but the damnation of others. Thus may you have ſome, who in any injury, or oppreſſion they ſuffer, make it their only comfort, that their enemies will *damn* themſelves by it; when alas! that ſhould to a Chriſtian be much more

more terrible, then any ſuffering they could bring upon him. He that is of this temper, is a diſciple of Satans, not of Chriſt, it being directly contrary to the whole ſcope of that grand Chriſtian precept, of *loving our neighbours as our ſelves.* For 'tis ſure, no man that believes there is ſuch a thing *as damnation*, wiſhes it to himſelf; be he never ſo fond of the wayes that lead to it, yet he wiſhes that may not be his journeys end; and therefore by that rule of Charity ſhould as much dread it for his Neighbour. *Sunday XVI.*

Secondly, We are to wiſh all good to the *Bodies* of men, all health and welfare, we are generally tender enough of our own bodies, dread the leaſt pain or ill, that can befal them: Now *Charity*, by vertue of the forementioned precept, extends this tenderneſs to all others, and whatever we apprehend as grievous to our ſelves, we muſt be unwilling ſhould befal another. The like is to be ſaid of the other two, goods and credit, that as we wiſh our own thriving and reputation, ſo we ſhould likewiſe that of others, or elſe we can never be ſaid to *love our neighbour as our ſelves.* *To their Bodies, Goods and Credit.*

This Charity of the *affections*, if it be ſincere, will certainly have *theſe* ſeveral effects, which are ſo inſeparable from it, that they are often in Scripture accounted as parts of the duty, and ſo moſt ſtrictly required of us; *Firſt*, it will keep the mind in a peaceable and *meek* temper towards others, ſo far from ſeeking *Effects of this Charity.*

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ſeeking occaſions of contentions, that no provocation ſhall draw us to it; for where we have kindneſs we ſhall be unapt to quarrel, it being one of the ſpecial qualities of Charity, that it is *not eaſily provoked*, 1 *Cor.* 13. 5. And therefore whoever is unpeaceble, ſhewes his heart is deſtitute of this *Charity*. *Secondly*, it will breed compaſſion towards all the *miſeries* of others, every miſ-hap that befalls, where we wiſh well, is a kinde of defeat and diſaſter to our ſelves, and therefore if we wiſh well to all, we ſhall be thus concerned in the calamities of all, have a real grief, and ſorrow, to ſee any in miſery, and that according to the proportion of the ſuffering. *Thirdly*, it will give us *joy* in the proſperities of others: *Solomon* obſerves, *Prov.* 13. 19. That *the deſire accompliſhed is ſweet to the Soul*; and then whoever has this real deſire of his neighbours welfare, his deſire is accompliſhed in their proſperity, and therefore he cannot but have contentment and ſatisfaction in it. Both theſe are together commanded by *St. Paul*, Rom. 12. 12. *Rejoyce with them that rejoyce, weep with them that weep*. *Fourthly*, it will excite and ſtir up our prayers for others: We are of our ſelves impotent, feeble creatures, unable to beſtow bleſſings, where we moſt wiſh them, therefore if we do indeed deſire the good of others, we muſt ſeek it on their behalf, from him, whence every *good and perfect gift cometh*, *Jam.* 1. 17. This is ſo neceſſary a part of Charity, that without it our kindneſs is but an unſigni-

unsignificant thing, a kinde of empty com- *Sunday* plement. For how can he be believed to wish XVI. well in earnest, who will not thus put life and efficacy into his wishes by forming them into prayers which will otherwise be vain and fruitless. The Apostle thought not fit to leave men to their bare wishes, but exhorts that supplications, prayers, and giving of thanks *be made for all men*, 1 *Tim.* 2. 1. which precept all that have this true charity of the heart, will readily conform to. These severals are so naturally the fruits of this Charity that it is a deceit for any man to perswade himself he hath it, who cannot produce these fruits to evidence it by.

But there is yet a farther excellency of *It casts out Envy.* this grace, it guards the mind, and secures it from several great and dangerous vices; as *first* from *Envie*; This is by the Apostle taught us to be the property of Charity, 1 *Cor.* 13. 4. *Charity envieth not*; And indeed common reason may confirm this to us, for *Envie* is a sorrow at the prosperity of another, and therefore must needs be directly contrary to that desire of it, which we shewed before was the effect of love; so that if love bear sway in the heart, 'twill certainly chace out Envie. How vainly then do those pretend to this vertue, that are still grudging, and repining at every good hap of others.

Secondly, It keeps down *Pride* and *Haughti-* *Pride.* *ness*. This is also taught us by the Apostle in the forementioned place, *Charity vaunteth*

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eth not it self, is not puffed up; and accordingly we finde, that where this vertue of love is commanded, there humility is joyned with it. Thus it is, *Col.* 3. 12, *Put on therefore bowels of Mercies, Kindness, Humbleness of minde*, and *Romans* 12. 10. *Be kindly affectioned one towards another with brotherly love in honour preferring one another*, where you see how close an attendant humility is of love. Indeed it naturally flowes from it, for love alwayes sets a price and value upon the thing beloved, makes us esteem and prize it; thus we too constantly finde it in self love, it makes us think highly of our selves, that we are much more excellent then other men. Now if love thus plac'd on our selves, beget pride, let us but divert the course, and turn this love on our brethren, and it will as surely beget humility, for then we should see and value those gifts and excellencies of theirs, which now our pride, or our hatred makes us to overlook and neglect, and not think it reasonable either to despise them, or vaunt and magnifie our selves upon such a comparison; we should certainly finde cause to put the Apostles exhortation in practice, *Phil.* 2. 4. That we should *esteem others better then our selves.* Whoever therefore is of so haughty a temper, as to vilifie and disdain others, may conclude, he hath not this charity rooted in his heart.

Censoriousness.

Thirdly, It casts out *censoriousness* and rash judging *Charity*, as the Apostle saith, 1 *Cor.* 13. 5. *Thinketh no evil*, is not apt to entertain ill

ill conceits of others, but on the contrary as it followes, ver. 7. *Believeth all things, hopeth all things*; that is, it is forward to believe and hope the best of all men; and surely our own experience tells us the same, for where we love we are usually unapt to discern faults, be they never so gross (witness the great blindness we generally have towards our own) and therefore shall certainly not be likely to Create them, where they are not, or to aggravate them beyond their true size and degree: And then to what shall we impute those unmerciful censures and rash judgements of others, so frequent among men, but to the want of this Charity. *Sunday XVI.*

Fourthly, It casts out *Dissembling* and feigned kindness; where this true and real love is, that false and counterfeit one flyes from before it, and this is the love we are commanded to have, such as *is without dissimulation*, *Rom.* 12.9. Indeed where this is rooted in the heart, there can be no possible use of dissimulation: because this is in truth all that the false one would seem to be, and so is as far beyond it as Nature is beyond Art, nay indeed as a divine vertue is beyond a foul sin; for such is that hypocritical kindness, and yet tis to be feared that does too generally usurp the place of this real charity, the effects of it are too visible among us, there being nothing more common then to see men make large professions to those who as soon as their *backs* are turned they either deride or mischief. *Dissembling.*

Fifthly,

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Fifthly, It casts out all mercinarineſs, and *ſelf-ſeeking*, 'tis of ſo noble and generous a temper, that it deſpiſes all projectings for gain or advantage, *Love ſeeketh not her own*, 1 *Cor.*13.5. And therefore that huckſtering kind of love ſo much uſed in the world, which places it ſelf only there, where it may fetch in benefit is very far from this charity.

Self-ſeeking.

Revenge.

Laſtly, It turns out of the heart all malice and deſire of *Revenge*, which is ſo utterly contrary to it, that it is impoſſible they ſhould both dwell in the ſame breaſt; 'tis the property of love to *bear all things*, 1 *Cor.*13.7. To endure the greateſt injuries, without thought of making any other return to them then prayers and bleſſings, and therefore the malicious revengeful perſon, is of all others the greateſt ſtranger to this Charity.

This charity is to be extended even to enemies.

'Tis true, if this vertue were to be exerciſed but towards ſome ſort of perſons, it might conſiſt with malice to others, it being poſſible for a man that bitterly hates one to love another; but we are to take notice that this Charity muſt not be ſo confined, but muſt extend and ſtreteh it ſelf to all men in the world, particularly to *Enemies*, or elſe it is not that divine charity commended to us by Chriſt. The *loving of friends* and *benefactors* is ſo low a pitch that the *very Publicans and ſinners*, the worſt of men *were able to attain to it*, *Matth.*5.46. And therefore 'tis not counted rewardable in a Diſciple of Chriſt; No, he expects we ſhould ſoar higher, and therefore hath ſet us this more

more ſpiritual and excellent precept of loving of enemies, *Matth.* 5.44. *I ſay unto you, love your enemies, bleſſe them that curſe you, and pray for them which deſpitefully uſe you, and perſecute you*; and whoſoever does not thus, will never be owned by him for a Diſciple. We are therefore to conclude, that all which hath been ſaid concerning this *Charity* of the *Affections*, muſt be underſtood to belong as well to our ſpitefulleſt enemy, as our moſt obliging friend. But becauſe this is a duty to which the froward nature of man is apt to object much, 'twill not be amiſs to inſiſt a little on ſome conſiderations, which may inforce it on us. *Sunday XVI.*

And *firſt* conſider what hath been already toucht on, that it is the *Command* of Chriſt, both in the Text above mentioned, and multitudes of others, there being ſcarce any precept ſo often repeated in the New Teſtament, as this of loving and forgiving of our enemies. Thus *Epheſ.* 4.32. *Be ye kinde one to another, tender hearted, forgiving one another*; And again, *Col.* 3.13. *Forbearing one another, and forgiving one another, if any man have a quarrel againſt any, even as Chriſt forgave you, ſo alſo do ye.* So alſo, 1 *Peter* 3.9. *Not rendring evil for evil, nor railing for railing, but contrarywiſe Bleſſing.* A whole Volume of Texts might be brought to this purpoſe, but theſe are certainly enough to convince any man, that this is ſtrictly required of us by Chriſt, and indeed I think, there are few that *Motives thereunto. Command of Chriſt.*

ever

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ever heard of the Gospel, but know it is so. The more prodigiously strange is it, that men that call themselves Christians, should give no degree of obedience to it, nay, not onely so, but even publickly avow, and profess the contrary, as we daily see they do, it being ordinary to have men resolve, and declare that they will not forgive such, or such a man, & no consideration of Christs command can at all move them from their purpose. Certainly these men understand not what is meant by the very word *Christian*, which signifies a servant, and Disciple of Christ, and this Charity is the very badg of the one, the lesson of the other: and therefore 'tis the greatest absurdity, and contradiction, to profess themselves Christians, and yet at the same time to resist this so express Command of that Christ, whom they own as their Master. *If I be a Master*, saith God, *where is my fear?* Mal. 1. 6. Obedience and reverence are so much the duties of servants, that no man is thought to look on him as a Master, to whom he payes them not. *Why call ye me Lord, Lord, and do not the things that I say?* saith Christ, *Luke* 6. 46. The whole world is divided into two great Families, *Christs* and *Satans*, and the obedience each man payes, signifies to which of these Masters he belongs, if he obey *Christ*, to *Christ*; if *Satan*, to *Satan*. Now this sin of malice, and revenge is so much the dictate of that wicked spirit, that there is nothing can be a more direct obeying of him, 'tis

'tis the taking his livery on our backs, the proclamation whose servants we are; What ridiculous impudence is it then, for men that have thus entred themselves of *Satans* Family, to pretend to be the *Servants* of Christ? Let such know assuredly, that they shal not be *owned* by him, but at the great day of accompt, be turned over to their proper Master, to receive their wages, in fire and brimstone. *Sunday XVI.*

A *second* consideration is the *example* of *God*: this is an argument Christ himself thought fit to use, to impress this duty on us as you may see *Luk.* 6. 35. 36. Where after having given the Command of *Loving Enemies*, he encourages to the practise of it, by telling, that it is that which will make us the *Children of the Highest* (that is, 'twill give us a likeness and resemblance to him; as children have to their Parents) *for he is kind to the unthankfull and the evil*; *And to the same purpose*, you may read *Mat.* 5. 45. *He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust*; And sure this is a most forcible consideration to excite us to this duty. God we know, is the fountain of perfection, and the being like to him, is the summe of all we can wish for, and though it was Lucifers fall, his ambition to be like the most high, yet had the likeness he affected been only that of Holyness and goodness, he might still have been an Angell of light; This desire of imitating our Heavenly Father is the especial mark of a *Example of God.*

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child of his. Now this kindneſs and goodneſs to enemies is moſt eminently remarkable in God, and that not only in reſpect of the temporal mercies, which he indifferently beſtowes on all, his *ſun and rain on the unjuſt*, as in the text forementioned, but chiefly in his ſpiritual Mercies; We are all by our wicked works *Col.* 1. 21. *Enemies to him*, and the miſchief of that enmity would have fallen wholly upon our ſelves, God had no motive beſides that of his pity to us, to wiſh a reconciliation, yet ſo far was he from returning our enmity, when he might have revenged himſelf to our eternal ruine, that he deſignes and contrives how he may bring us to be at peace with him. This is a huge degree of mercy and kindneſs, but the means he uſed for effecting this, is yet far beyond it; He *ſent his own Son* from Heaven, to work it, and that not only by perſwaſions, but ſufferings alſo; So much did he prize us miſerable creatures, that he thought us not too dear bought with the blood of his Son. The like example of mercy and patience we have in *Chriſt* both *laying down his life for us Enemies*, and alſo in that meek manner of doing it, which we finde excellently ſet forth by the Apoſtle, 1 *Pet.* 2. 22, 23, 24. and commended to our imitation. Now ſurely when all this is conſidered, we may well make S. *Johns* inference, *Beloved, if God ſo loved us, we ought alſo to love one another*, 1 *John* 4. 11. How ſhameful a thing is it for us to retain diſplea-

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ſures againſt our brethren, when God thus layes by his towards us, and that when we have ſo highly provoked him? *Sunday XVI.*

This directs to a *third conſideration*, the comparing our ſins *againſt God*, with the offences of our brethren *againſt us*, which we no ſooner ſhall come to do, but there will appear a vaſt difference between them, and that in ſeveral reſpects; For *firſt* there is the *Majeſty* of the perſon, againſt whom we ſin, which exceedingly encreaſes the guilt, whereas between man and man, there cannot be ſo great a diſtance, for though ſome men are by God advanced to ſuch eminency of dignity as may make an injury offered to them the greater, yet ſtill they are but men of the ſame nature with us, whereas he is *God bleſſed for ever*; *Secondly*, there is his *ſoveraignity* and power, which is original in God, for we are his creatures, we have received our whole being from him, and therefore are in the deepeſt manner bound to perfect obedience, whereas all the ſoveraignty that one man can poſſibly have over another, is but imparted to them by God, and for the moſt part there is none of this neither in the caſe, quarrels being moſt uſual among equals. *Thirdly*, there is *his infinite bounty* and goodneſs to us, all that ever we enjoy, whether in relation to this life or a better, being wholly his free gift, & ſo there is the foulſt ingratitude added to our other crimes; in which reſpect alſo 'tis impoſſible for one man to offend againſt an other in ſuch a degree,

The diſproportion between our offences againſt God, and mens againſt us.

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for though one may be (& too many are) guilty of unthankfulneſs towards men, yet becauſe the greateſt benefits that man can beſtow, are infinitely ſhort of thoſe which God doth, the ingratitude cannot be neer ſo great as towards God it is. *Laſtly*, there is the *greatneſs* and multitude of our *ſins* againſt *God*, which do infinitely exceed all that the moſt injurious man can do againſt us, for we all ſin much oftner and more heinouſly againſt him then any man, be he never ſo malicious, can find opportunities of injuring his brethren. This inequality and diſproportion our Saviour intimates in *the parable*, Mat. 18. where our offences againſt God are noted by the *ten thouſand talents*, whereas our brethrens againſt us are deſcribed by the *hundred pence*; a talent hugely out-weighs a penny, and ten thouſand outnumbers a hundred, yet ſo and much more does the weight and number of our ſins exceed all the offences of others againſt us: Much more might be ſaid to ſhew the vaſt inequality between the faults which God forgives us, and thoſe we can poſſibly have to forgive our brethren: But this I ſuppoſe may ſuffice to ſilence all the *objections* of cruel and revengefull perſons, againſt this kindneſs to *enemies*. They are apt to look upon it as an abſur'd and *unreaſonable* thing, but ſince God himſelf acts it in ſo much a higher degree, who can without blaſphemy ſay 'tis unreaſonable? If this, or any other ſpiritual duty appear ſo to us, we may learn the reaſon from the Apoſtle, 1 *Cor.* 2. 14.

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The carnal man receiveth not the things of the Spirit of God, for they are fooliſhneſs unto him; 'tis the carnality and fleſhlineſs of our hearts, that makes it ſeem ſo, and therefore in ſtead of diſputing againſt the duty, let us purge our hearts of that, and then we ſhall find that true which the ſpirituall Wiſdom affirms of her Doctrines, *Prov.* 8. 9. *They are all plain to him that underſtandeth, and right to them that find knowledg.* Sunday XVI.

Nay, this loving of enemies is not only a reaſonable, but a *pleaſant* duty, and that I propoſe as a fourth conſideration; there is a great deal of ſweetneſs and delight to be found in it; of this I confeſs none can ſo well judge as thoſe that have practiſed it, the nature even of earthly pleaſures being ſuch, that 'tis the injoyment only that can make a man truly know them: No man can ſo deſcribe the taſte of any delicious thing to another, as that by it he ſhal know the reliſh of it, he muſt firſt actually taſte of it, and ſure 'tis more ſo in ſpiritual plezſures, and therefore he that would fully know the ſweetneſs and pleaſantneſs of this duty, let him ſet to the practiſe and then his own experience will be the beſt informer: But in the mean time, how very unjuſt, yea, and fooliſh is it, to pronounce ill of it before tryal: for men to ſay this is irkſome, and intolerable, who neves ſo much as once offered to trie whether indeed it were ſo or no? Yet by this very means an ill opinion is brought up of this moſt *delightful Duty*, and paſſes currant among men, *Pleaſintneſs of this Duty.*

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whereas in all juſtice the teſtimony of it ſhould be taken only from thoſe who have tryed it, and they would certainly give another account of it.

But though the full knowledg hereof be to be had only by this neerer acquaintance, yet me thinks even thoſe who look at it but at a diſtance may diſcern ſomewhat of *amiableneſs* in it, if no other way, yet at leaſt by *comparing* it with the uneaſineſs of its contrary, Malice and Revenge are the moſt reſtleſs, tormenting paſſions that can poſſeſs the mind of a man, they keep men in a perpetual ſtudy and care how to effect their miſchievous purpoſes, it diſturbs their very ſleep, as *Solomon* obſerves *Prov.* 4. 16. *They ſleep not except they have done miſchief, and their ſleep is taken away, except they cauſe ſome to fall*: Yea, it imbitters all the good things they enjoy, ſo that they have no taſte or reliſh of them; a remarkable example of this we have in *Haman*, who though he abounded in all the greatneſs and felicity of the world, yet the malice he had to a poor deſpiſable man *Mordecai*, kept him from *taſting contentment in all this*, as you may ſee *Eſther* 5. where after he had related to his friends all his proſperities, ver. 11. he concludes thus ver. 12. *Yet all this availeth me nothing, ſo long as I ſee Mordecai the Jew ſitting in the kings gate.* On the other ſide, the peaceable ſpirit, that can quietly paſs by all injuries and affronts, enjoys a continual calm, and is above the malice of his enemies, for let-

them

them do what they can, they cannot rob him of his quiet, he is firm as a *rock*, which no storms or windes can move, when the furious and revengeful man is like a *wave*, which the least blast tosses and tumbles from its place. But besides this inward disquiet of revengful men, they often bring many outward calamities upon themselves, they exasperate their enemies, and provoke them to do them greater mischiefs, nay oftentimes they willingly run themselves upon the greatest miseries in pursuit of their revenge, to which tis ordinary to see men sacrifice *Goods*, *Ease*, *Credit*, *Life*, nay *soul* it self, not caring what they suffer themselves so they may spite their enemy; so strangely does this wretched humour besot and blind men. On the contrary, the *meek* person he often melts his adversary, pacifies his anger; *A soft answer turns away wrath*, saith *Solomon*, *Prov.* 15. 1. And sure there is nothing can tend more to that end; but if it do happen that his enemy be so inhumane, that he miss of doing that, yet he is still a gainer by all he can suffer. For *first*, he gains an opportunity of exercising that most Christian grace of charity and forgiveness: and so at once of obeying the command, and imitating the example of his Saviour, which is to a true Christian spirit a most valuable advantage; and then *secondly*, he gains an accession and increase to his reward hereafter. And if it be *Objected*, that that is not to be reckoned in to the present pleasure of the duty: I *answer* that the

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expectation and belief of it is, and that alone is a delight infinitely more raviſhing then the preſent enjoyment of all ſenſuall pleaſure can be.

If we forgive not God will not forgive us.

The *fourth* conſideration is, the *Danger* of not *performing this Duty*; of which I might reckon up divers, but I ſhall inſiſt only on that great one, which contains in it all the reſt, and that is the *forfeiting of our own pardons* from God, the having our ſins againſt him kept ſtill on his ſcore, and not *forgiven*. This is a conſideration, that me thinks ſhould affright us into good nature; if it do not, our malice is greater to our ſelves then to our enemies. For alas! what hurt is it poſſible for thee to do to another, which can bear any compariſon with that thou doeſt thy ſelf, in loſing the pardon of thy ſins? which is ſo unſpeakable a miſchief, that the *Devil* himſelf with all his malice cannot wiſh a greater, 'tis all he aims at, *firſt*, that we may ſin, and then that thoſe ſins may never be pardoned, for then he knowes he has us ſure enough, Hell, and damnation being certainly the portion of every unpardoned ſinner, beſides all other effects of Gods wrath in this life; conſider this, and then tell me what thou haſt got by the higheſt revenge thou ever actedſt upon another. 'Tis a *Diveliſh* phraſe in the mouth of men, *that revenge is ſweet:* but is it poſſible there can be (even to the moſt diſtemperate palate) any ſuch ſweetneſs in it, as may recompenſe that everlaſting *bitterneſs* that attends it?

'Tis

'Tis certain, no man in his wits can upon ſober judging, imagine there is. But alas! we give not our ſelves time to weigh things, but ſuffer our ſelves to be hurryed away with the heat of an angry humour, never *conſidering* how dear we muſt pay for it: like the ſilly *Bee*, that in anger leaves at once her ſting & her life behind her, the ſting may perhaps give ſome ſhort pain to the fleſh it ſticks in, but yet there is none but diſcerns the *Bee* has the worſt of it, that pays her life for ſo poor a revenge; ſo it is in the greateſt acts of our malice, we may perhaps leave our ſtings in others, put them to ſome preſent trouble, but that compared with the hurt redounds to our ſelves by it, is no more then that inconſiderable pain is to death; Nay not ſo much, becauſe the miſchiefs, that we bring upon our ſelves are eternal, to which no finite thing can bear any proportion. *Remember* then, whenſoever thou art contriving & plotting a *revenge*, that thou quite miſtakeſt the mark; thou thinkeſt to hit thy enemy, and alas! thou woundeſt thy ſelf to death. And let no man ſpeak peace to himſelf, or think that theſe are va n terrors, & that he may obtain pardon from God, though he give none to his brethren. For he that is truth it ſelf has aſſured us the contrary, *Mat.* 6. 15. *If ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes.* And leaſt we ſhould forget the neceſſity of this duty, he has inſerted it into our daily Prayers, where we make it the condition, on which we beg *Sunday XVI.*

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beg pardon from God; *Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.* What a heavy curſe then does every revengful perſon lay upon himſelf, when he ſayes this Prayer? he does in effect beg God not to forgive him; and 'tis too ſure that part of his prayer will be heard, he ſhall be forgiven juſt as he forgives, that is not at all. This is yet farther ſet out to us in the parable of the *Lord* and the *Servant*, *Matth.* 18. the ſervant had obtained of his Lord the forgiveneſs of a vaſt debt, *ten thouſand talents*, yet was ſo cruel to his fellow ſervant, as to exact a poor trifling ſum of an *hundred pence*, upon which his Lord recalls his former forgiveneſs, and charges him again with the whole debt, and this *Chriſt* applies to our preſent purpoſe, ver. 35. *So likewiſe ſhall my heavenly Father do unto you, if ye from your hearts forgive not every man his brother their treſpaſſes.* One ſuch act of uncharitableneſs is able to forfeit us the pardon God hath granted us, and then all our ſins return again upon us, and ſink us to utter ruine. I ſuppoſe it needleſs to heap up more teſtimonies of Scripture, for the truth of this, theſe are ſo clear, as may ſurely ſerve to perſwade any man, that acknowledges Scripture, of the great and fearful danger of this ſin of uncharitableneſs. The *Lord poſſeſs all our hearts with ſuch a juſt ſenſe of it as may make us avoid it.*

Gratitude to God.

The laſt conſideration I ſhall mention, is that of *Gratitude*. God has ſhewed wonderful mercies to us, Chriſt has ſuffered heavy things

to

to bring us into a capacity of that mercy and pardon from God: And ſhall we not then think our ſelves obliged to ſome returnes of thankfulneſs? If we will take the *Apoſtles* judgment he tells us, 2 *Cor.* 5. 15. *That ſince Chriſt dyed for us all, 'tis but reaſonable that we ſhould not henceforth live unto our ſelves, but unto him that dyed for us.* Indeed were every moment of our life *conſecrated* to his immediate Service, 'twere no more then common gratitude requires, & far leſs then ſuch ineſtimable benefits deſerve; what a ſhameful unthankfulneſs is it then to deny him ſo poor a ſatisfaction as this, the forgiving our brethren? Supoſe a man that were ranſomed either from *death* or *ſlavery*, by the bounty and ſufferings of another, ſhould upon his releaſe be charged by him that ſo freed him in return of that kindneſs of his, to forgive ſome ſlight debt, which was owing him by ſome *third* perſon, would you not think him the unthankfulleſt wretch in the world, that ſhould refuſe this to ſo great a *benefactor*? yet ſuch a wretch and much worſe is every revengful perſon: Chriſt hath bought us out of eternal ſlavery, and that not with *corruptible things, as ſilver and gold*, 1 *Pet.* 1. 8. *But with his own moſt precious blood*, and hath earneſtly recommended to us the love of our brethren, and that with the moſt moving arguments, drawn from the greatneſs of his love to us; and if we ſhall obſtinately refuſe him in ſo juſt, ſo moderate a demand, how unſpeakable a vileneſs is it? and yet this we do downright, if we keep any malice or grudg

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to any perſon whatſoever. Nay, farther this is not barely an unthankfulneſs, but there is alſo joyned with it a horrible contempt, and deſpiſing of him. This *Peace* & unity of brethren was a thing ſo much prized & valued by him, that when he was to leave the world, he thought it the moſt pretious thing he could bequeath, and therefore left it by way of legacy to his Diſciples, *Jo.* 14. 27. *Peace I leave with you*; we uſe to ſet a great value on the ſlighteſt bequeſts of our dead friends, to be exceeding careful not to loſe them and therefore if we wilfully bangle away this ſo pretious a Legacy of Chriſt, 'tis a plain ſign we want that Love and eſteem of him, which we have of our earthly friends, and that we deſpiſe him as well as his Legacy. The great prevailing of this ſin of uncharitableneſs has made me ſtand thus long on theſe conſiderations, for the ſubduing it. *God grant they may make ſuch impreſſion on the Reader, as may be available to that purpoſe.*

The firſt riſing of rancour to be ſuppreſt

I ſhall add only this one advice, that theſe or whatſoever other remedies againſt this ſin muſt be uſed *timely:* 'Tis oftimes the fruſtrating of *bodily* medicines, the applying them too late, and 'tis much oftner ſo in *ſpiritual*, therefore if it be poſſible, let theſe & the like conſiderations be ſo conſtantly & habitually fixt in thy heart, that they may frame it to ſuch meekneſs as may prevent all riſings of rancour or revenge in thee, for it is much better they ſhould ſerve as armour to prevent, then as balſome

some to cure the wound. But if this passion be not yet so subdued in thee, but that there will be some stirrings of it, yet then be sure to take it at the very first rise, and let not thy fancy chew, as it were, upon the injury by often rolling it in thy mind, but remember betimes the foregoing considerations, and withal, that this is a time, and season of tryal to thee, wherein thou mayest shew how thou hast profited in Christs School, there now being an opportunity offered thee either of obeying and pleasing God, by passing by this offence of thy brother, or else of obeying and pleasing Satan, that lover of discord, by nourishing hatred against him. Remember this, I say, *betimes*, before thou be enflamed, for if this fire be throughly kindled, it will cast such a smoak, as will blind thy reason, and make thee unfit to judge even in this so very plain *case*, whether it be better by obeying God, to purchase to thy self eternally bliss, or by obeying Satan, eternall torments. Whereas, if thou put the *question* to thy self before this commotion, and disturbance of mind, 'tis impossible but thy understanding must pronounce for God; And then unless thy will be so perverse that thou wilt deliberately choose death, thou wilt surely practice according to that sentence of thy understanding; I shall add no more on this *first* part of Charity, that of the *Affections*, Sunday XVI.

I proceed now to that of the *Actions*; And this indeed is it, whereby the former must *Charity in the Actions.*

Sunday XVI. must be approved, we may pretend great charity within, but if none break forth in the Actions, we may say of that Love, as Saint *James* does of the Faith he speaks of, that it is *dead*, Jam. 2. 20. It is the loving in deed, that must *approve our hearts before God*, 1 Jo. 3. 18. Now this love in the Actions may likewise fitly be distributed, as the former was, in relation to the four distinct capacities of our brethren, their *Souls*, their *Bodies*, their *Goods*, and *Credit*.

Towards the mind of our Neighbour. The *Soul* I formerly told you may be considered either in a naturall or spirituall sense, & in both of them Charity binds us to do all the good we can. As the Soul signifies the *mind* of a man, so we are to endeavour the comfort and refreshment of our brethren, desire to give them all true cause of joy, & cheerfulnes, especially when we see any under any sadness or heavines, then to bring out all the cordialls we can procure, that is, to labour by all Christian and fit means to chear the troubled spirits of our brethren, to *comfort them that are in any heavines*, as the Apostle speakes, 2. *Cor.* 1. 4.

His Soul. But the *Soul* in the spirituall sence is yet of greater concernment, and the securing of that is a matter of much *greater* moment, then the refreshing of the *mind* only, in as much as the eternall sorrows and sadnesses of Hell exceed the deepest sorrows of this life; and therefore though we must not omit the former, yet on this we are to employ our most

zealous

zealous charities; Wherein we are not to content our ſelves with a bare wiſhing well to the Souls of our brethren, this alone is a ſluggiſh ſort of kindneſs, unworthy of thoſe who are to imitate the great Redeemer of Souls, who did and ſuffered ſo much in that purchaſe: No, we muſt add alſo our endeavour to make them what we wiſh them, to this purpoſe, 'twere very reaſonable to propound to our ſelves in all our converſings with *others*, that one great deſigne of doing ſome good to their ſouls. If this purpoſe were fixt in our minds, we ſhould then diſcern perhaps many opportunities, which now we overlook, of doing ſomething towards it. The brutiſh *ignorance* of one would call upon thee to endeavour his inſtruction; the *open ſin* of another, to reprehend & admoniſh him; the faint and *weak* vertue of another to confirm and incourage him. Every *ſpirituall want* of thy brother may give thee ſome occaſion of exerciſing ſome part of this Charity, or if the circumſtances be ſuch, that upon ſober judging, thou think it vain to attempt any thing thy ſelf, as if either thy meanneſs, or thy unacquaintedneſs, or any the like impediment be like to render thy exhortations fruitleſs, yet if thou art induſtrious in thy Charity, thou mayeſt probably find out ſome other inſtrument, by whom to do it more ſucceſsfully. There cannot be a *nobler* ſtudy then how to benefit mens Souls, and therefore where the direct means are improper, 'tis fit we

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we ſhould whet our wits for attaining of o-thers. Indeed 'tis a ſhame, we ſhould not as induſtriouſly contrive for this great ſpiri-tuall concernment of others, as we do for every worldly trifling intereſt of our own; yet in them we are unwearied, and try one means after another, till we compaſs our end. But if after all our ſerious endeavours, the obſtinacy of men do not ſuffer us, or them-ſelves rather, to reap any fruit from them, if all our wooings and intreatings of men to have mercy on their own Souls will not work on them, yet be ſure to continue ſtill to ex-hort by thy example; Let thy great care and tenderneſs of thy own Soul preach to them the value of theirs, and give not over thy compaſſions to them, but with the Prophet *Jer.* 13. 17. *Let thy Soul weep in ſecret for them*; and with the *Pſalmiſt*, *Let rivers of waters run down thy eyes, becauſe they kept not Gods Law*, *Pſal.* 119. 136. Yea with Chriſt himſelf, weep over them, who will *not know the things that belong to their peace*, *Luk.* 11. 42. And when no importunities with them will work, yet even then ceaſe not to importune God for them, that he will draw them to himſelf, Thus we ſee *Samuel*, when he could not diſwade the people from that ſinful pur-poſe they were upon, yet he profeſſes not-withſtanding, that he will not ceaſe praying for them; nay, he lookt on it as ſo much a duty, that it would be ſin to him to omit it, *God forbid*, ſayes he, *that I ſhould ſin againſt*

the

the Lord in ceasing to pray for you, 1 *Sam.* 12. 23. Nor shall we need to fear that our prayers will be quite lost, for if they prevail not for those for whom we pour them out, yet however they will return into our *own bosomes*, Psal. 35. 13, we shall be sure not to miss of the reward of that Charity. *Sunday XVI.*

In the *second* place, we are to exercise this Active Charity towards the *bodies* of our Neighbours; we are not only to compassionate their pains, and miseries, but also to do what we can for their ease and relief. The good *Samaritan Luke.* 10. had never been proposed as our pattern, had he not as well helped as pitied the wounded man. 'Tis not good wishes, no nor good words neither that avail in such cases, as St. *James* tells us, *If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give him not those things that are needful for the body, what doth it profit?* Jam. 2. 15. 16. No sure, it profits them nothing, in respect of their bodies, and it will profit thee as little in respect of thy Soul, it will never be reckoned to thee as a Charity. This *releeving* of the *bodily wants* of our brethren, is a thing so strictly required of us, that we find it set down *Mat.* 25. as the especiall thing we shall be *tried* by at the *Last* Day, on the omission whereof is grounded that dreadful sentence, ver. 41. *Depart from me ye cursed into everlasting fire, prepared* *Charity in respect of the Body.*

Sunday XVI. *for the Devil and his Angels.* And if it ſhall now be asked, what are the particular acts of this kind which we are to perform? I think we cannot better inform our ſelves for the frequent and ordinary ones, then from this Chapter, where are ſet down theſe ſeverals, *the giving meat to the hungry, and drink to the thirſty, harbouring the ſtranger, clothing the naked, and viſiting the ſick and impriſoned*; By which *viſiting* is meant, not a bare coming to ſee them, but ſo coming as to comfort and relieve them; for otherwiſe it will be but like the *Levite* in the Goſpel, *Luk.* 10. who came & *looked on the wounded man*, but did no more, which will never be accepted by God. Theſe are common and ordinary exerciſes of this charity, for which we cannot want frequent opportunities. But beſides theſe there may ſometimes by Gods eſpecial providence fall into our hands, occaſions of doing other good offices to the bodies of our neighbours; we may ſometimes find a wounded man with the *Samaritan*, and then 'tis our duty to do as he did; we may ſometimes find an innocent perſon condemned to death, as *Suſanna* was, and then are with *Daniel* to uſe all poſſible endeavour for their deliverances: This caſe *Solomon* ſeems to refer to, *Prov.* 24. 11. *If thou forbear to deliver him that is drawn unto death, and them that are ready to be ſlain, if thou ſayſt behold we knew it not; doth not he that pondereth the heart conſider? and he that keepeth thy ſoul, doth not he know it? ſhall not he render*

to

to every man according to his deeds; we are not lightly to put off the matter with vain excuses, but to remember that God, who knows our most secret thoughts, will severely examine, whether we have willingly omitted the performance of such a charity: sometimes again (nay God knowes, often now a dayes) we may see a man that by a course of intemperance is in danger to destroy his health, to shorten his dayes, and then it is a due charity not only to the soul, but to the body also, to endeavour to draw him from it. It is impossible to set down *all* the possible *acts* of this corporal charity, because there may sometimes happen such opportunities as none can foresee; we are therefore alwayes to carry about us a serious resolution of doing whatever good of this kind we shall at any time discern occasion for, & then whenever that occasion is offered, we are to look on it as a call, as it were from heaven, to put that resolution in practice. *This* part of charity seems to be so much implanted in our natures, as we are *men*, that we generally account them not only unchristian, but *inhumane*, that are void of it, and therefore I hope there will not need much perswasion to it, since our very nature inclines us; but certainly that very consideration wil serve hugely to increase the guilt of those that are wanting in it. For since this command is so agreeable even to flesh and blood, our disobedience to it can proceed from nothing but a stubbornes and resistance against God who gives it.

Sunday XVI

PARTITION XVII.

Of Charity, *Alms giving*, &c. *Of Charity in reſpect of our Neighbours Credit*, &c. *Of* Peace-making. *Of going to Law*: *Of Charity to our Enemies*, &c. Chriſtian Duties *both* poſſible *and* pleaſant.

§ 1. THE *third* way of expreſſing this *Charity* is towards the *goods* or *eſtate* of our neighbour; we are to endeavour his thriving and proſperity in theſe outward good things; and to that end, be willing to aſſiſt and farther him in all honeſt wayes of improveing or preſerving them, by any neighbourly and friendly office. Opportunities of this do many times fall out: A man may ſometimes by his power or perſwaſion deliver his neighbours goods out of the hands of a thief, or oppreſſor; ſometimes again by his advice and counſel, he may ſet him in a way of thriving, or turn him from ſome ruinous courſe; and many other occaſions there may be of doing good turns to another, without any loſs or damage to our ſelves, and then we are to do them, even to our rich neighbours, thoſe that are as wealthy (perhaps much more ſo) as

Charity in reſpect of the Goods.

Towards the rich.

as our selves; for though *Charity* do not bind us to give to those that want it lesse then our selves, yet whenever we can further their profit, without less'ning our own store, it requires it of us: Nay, if the damage be but light to us in comparison of the advantage to him, it will become us rather to hazard that light damage, then lose him that greater advantage. *Sunday XVII.*

2. But towards our *poor* brother, Charity tyes us to much more; we are there only to consider the supplying of his wants, and not to stick at parting with what is our own, to relieve him, but as far as we are able give freely what is necessary to him. This duty of *Almsgiving* is perfectly necessary for the approving our love not only to men, but even to God himself, as St. *John* tels us, 1 *Jo.* 3. 17. *Whoso hath this worlds goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?* 'Tis vain for him to pretend to love either God or man, who loves his mony so much better, that he will see his poor brother (who is a man, and bears the image of God) suffer all extremities, rather then part with any thing to relieve him: On the other side, the performance of this duty is highly acceptable with God, as well as with men. *Towards the Poor.*

3. 'Tis called, *Heb.* 13. 16. *A sacrifice wherewith God is well pleased*; and again, *Phil.* 4. 18. St. *Paul* calls their almes to him, *a Sacrifice acceptable, well-pleasing to God*, and

Sunday XVII. the Church hath alwayes look't on it as such; and therefore joyned it with the solemnest part of worship, the holy Sacrament. But because even sacrifices themselves under the Law, were often made unacceptable by being maimed and blemished, it will here be necessary to enquire what are the due qualifications of this Sacrifice.

Motives of Alms giving. 4. Of *these* there are some that respect the *motive*, some the *manner* of our giving. The motive may be *threefold*, respecting God, our neighbour and our selves. That which respects God is obedience and thankfulnesse to him: he has commanded we should give alms, and therefore one speciall end of our doing so, must be the obeying that precept of his. And it is from his bounty alone that we receive all our plenty, and this is the properest way of expressing our thankfullness for it; for as the *Psalmist* saith, *our goods extend not unto God*, *Psal.* 16. 2. That tribute which we desire to pay out of our estates, we cannot pay to his person. 'Tis the poor, that are as it were his Proxey and receivers, and therefore what ever we should by way of thankfullness give back again unto God, our alms is the way of doing it: *Secondly*, in respect of our neighbour, the motive must be a true love and compassion to him, a tender fellow-feeling of his wants, and desire of his comfort and relief: *Thirdly*, in respect of our selves, the motive is to be the hope of that eternall reward promised to this performance. This

Christ

Christ points out to us, when he bids us *lay up our treasure in heaven*, *Mat.* 6. 20. And to *make us friends of the Mammon of unrighteousness, that they may receive us into everlasting habitations*, *Luk.* 16. 9. That is by a charitable dispencing of our temporall goods to the poor, to lay up a stock in heaven to gain a title to those endlesse felicities, which God hath promised to the charitable. That is the harvest we must expect of what we sowe in these works of mercy, which will be so rich as would abundantly recompence us, though we should as the Apostle speaks, 1 *Cor.* 13. 3. *Bestow all our goods to feed the poor*: But then we must be sure we make this our sole aim, and not instead of this propose to our selves the praise of men, as the motive of our charity, for that will rob us of the other; this is expressly told us by Christ, *Mat.* 6. *They that set their hearts on the credit*, they shall gain with men, must take that as their portion, ver. 3. *verily I say unto you, they have their reward*; they chose, it seems, rather to have men their Pay-masters, then God, and to them they are turn'd off, that little airy praise they get from them, is all the reward they must expect: *Ye have no reward of my Father which is in heaven*, ver. 1. we have therefore need to watch our hearts narrowly, that this desire of vain glory steal not in, and befool us into that miserable exchange of a vain blast of mens breath for those substantial and eternal joyes of heaven. *Sunday XVII.*

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5. In the *second* place we must take care of our *alms-giving*, in respect of the manner; and in that, *first*, we must give cheerfully; men usually value a smal thing, that is given cheerfully, and with a good heart, more then a much greater, that is wrung from a man with grudging and unwillingness; and God is of the same mind, he *loves a cheerfull giver*, 2 Cor. 9. 7. Which the Apostle makes the reason of the foregoing exhortation, of not *giving grudgingly, or as of necessity*, ver. 6. And sure 'tis no unreasonable thing, that is herein required of us, there being no duty that has to humane nature, more of pleasure and delight, unlesse it be where coveteousness or cruelty have quite work't out the man, & put a ravenous beast in his stead. Is it not a most ravishing pleasure to him that hath any bowels, to see the joy that a seasonable alms brings to a poor wretch? how it revives and puts new spirits in him, that was even sinking? certainly the most sensuall creature alive knows not how to bestow his mony on any thing, that shal bring him in so great a delight, and therefore me thinks it should be no hard matter to give not only without grudging, but even with a great deal of alacrity and cheerfulness, it being the fetching in of pleasure to our selves.

Manner of Alms-giving.

Cheerfully.

The fear of impoverishing our selves by it vain and impious.

6. There is but *one objection* can be made against this, and that is, that the danger of *impoverishing ones self* by what one gives, may take off that pleasure, and make men either not

not give at all, or not so cheerfully. To this I answer: That *first* were this hazard never so apparent, yet it being the command of God, that we shall thus give, we are yet to obey cheerfully, and be as well content to part with our goods in pursuance of this duty, as we are many times called to do upon some other. In which case *Christ tels us, he that forsakes not all that he hath, cannot be his Disciple.* *Sunday XVII.*

7. But *secondly*, this is sure a vain supposition: God having particularly promised, the contrary to the Charitable, that it shall bring blessings on them, even in these outward things. *The liberal soul shall be made fat, and he that watereth shall be watered also himself*, Prov. 11. 25. *He that giveth to the poor shall not lack*, Prov. 28. 27. And many the like texts there are, so that one may truely say, this objection is grounded in direct unbelief. The short of it is, we dare not trust God for this: giving to the poor is directly the puting our wealth into his hands. *He that giveth to the poor lendeth unto the Lord*, Prov. 19. 17. And that too on solemn promise of repayment, as it follows in that verse, *that which he hath given will he pay him again.* It is amongst men thought a great disparagment, when we refuse to trust them; it shews we either think them not sufficient, or not honest: How vile an affront is it then to God thus to distrust him? nay indeed how horrid blasphemy, to doubt the security of that, for which he

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he has thus expreſly paſt his word, who is Lord of all, and therefore cannot be inſufficient, and who is the God of truth, and therefore will not fail to make good his Promiſe? Let not then that *infidel fear* of future want, contract and ſhut up thy bowels from thy poor brother; for though he be never likely to pay thee, yet God becomes his Surety, and enters bond with him, and will moſt aſſuredly pay thee with encreaſe. Therefore it is ſo far from being damage to thee, thus to give, that it is thy great advantage: Any man would rather chooſe to put his money in ſome ſure hand, where he may both improve, and be certain of it at his need, then to let it lie unprofitably by him, eſpecially if he be in danger of thieves, or other accidents, by which he may probably looſe it: Now alas! all that we poſſeſs is in minutely *danger of loſing*; innumerable accidents there are, which may in an inſtant bring a rich man to beggery; he that doubts this, let him but read the *ſtory* of *Job*, and he will there finde an example of it: And therefore what ſo prudent courſe can we take for our wealth, as to put it out of the reach of thoſe accidents, by thus lending it to God, where we may be ſure to finde it ready at our greateſt need, and that too with improvement and encreaſe; in which reſpect it is that the Apoſtle compares *Alms* to *Seed*, 2 *Cor.* 9. 10. We know it is the nature of Seed that is ſown, to multiply and encreaſe, and ſo does all our acts of mercy, they return not ſingle and naked to us,

us, but bring in their ſheaves with them, a moſt plenteous & bountiful harveſt. God deals not with our *alms*, as we too often do with his graces, wrap them *up in a napkin*, ſo that they ſhall never bring in any advantage to us, but makes us moſt rich returns: and therefore we have all reaſon moſt cheerfully, yea, joyfully to ſet to this duty, which we have ſuch invitations to, as well in reſpect of our own intereſts, as our neighbours needs. *Sunday XVII.*

8. *Secondly*, We muſt *give ſeaſonably*: it is true indeed there are ſome ſo poor, that an Alms can never come *unſeaſonably*, becauſe they alwayes want, yet even to them there may be ſome *ſpecial* ſeaſons of doing it, to their greater advantage; for ſometimes an Alms may not only deliver a poor man from ſome preſent extremity, but by the right *timeing* of it, may ſet him in ſome way of a more comfortable ſubſiſtence afterward. And for the moſt, I preſume it is a good *Rule*, to diſpence what we intend to any, as *ſoon* as may be, for delays are hurtfull oftentimes both to them & our ſelves; *firſt*, as to them, it is ſure, the longer we delay, the longer they groan under the preſent want, & after we have deſigned them a relief, it is in ſome degree a cruelty to defer beſtowing of it, for ſo long we prolong their ſufferings; you wil think him a hard hearted *Phyſician*, that having a certain cure for a man in pain, ſhould when he might preſently apply it make unneceſſary delays, & ſo keep the poor man ſtill in torture: and the ſame it is here; we *Give ſeaſonably.*

want

Sunday XVII.

want of the due compassion, if we can be content our poor brother should have one hour of unnecessary suffering, when we have present opportunity of relieving him, or if he be not in such an extremity of want, yet whatever we intend him for his greater comfort, he loses so much of it, as the time of the delay amounts to: *Secondly*, in respect of our selves; tis ill to defer, for thereby we give advantage to the temptations either of *Satan* or our own covetous humour, to dissuade us from it. Thus it fares too often with many Christian duties; for want of a speedy execution, our purposes cool, and never come to act; so many resolve they will repent, but because they set not immediatly upon it, one delay succeeds another, and keeps them from ever doing it at all; and so 'tis very apt to fall out in this case, especially with men, who are of a covetous temper, and therefore they of all others should not trust themselves thus to delay.

Prudently.

9. *Thirdly*, We should take care to give *prudently*, that is to give most, where it is most needed, and in such a manner, as may do the receiver most good: Charities do often miscarry for want of this care, for if we give at all adventures to all that seem to want, we may somtimes give more to those, whose sloth and lewdness is the cause of their want then to those who best deserve it, and so both encourage the one in their idleness, and disable our selves from giving to the other. Yet I doubt not such may be the present wants e-

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ven of the moſt unworthy, that we are to relieve them, but where no ſuch preſſing need is, we ſhall do beſt to chuſe out the fitter objects of charity, ſuch are thoſe who either are *not able* to labour, or elſe have a *greater charge* then their labour can maintain, and to thoſe our alms ſhould be given alſo in ſuch manner as may be moſt likely to do them good the manner of which may differ according to the circumſtances of their condition; it may to ſome be beſt perhaps, to give them by little and little, to others the giving it all at once may tend more to their benefit; and ſometimes a *ſeaſonable loan* may do as well as a gift, and that may be in the power ſometimes of thoſe who are able to give but little: But when we thus lend on charity, we muſt lend freely without Uſe, and alſo with a purpoſe, that if he ſhould prove unable to pay, we will forgive ſo much of the principal as his needs require, and our abilities will permit. They want much of this charity, who clap up *poor debtors* in priſon, when they know they have nothing to anſwer the debt, which is a great cruelty to make another miſerable, when nothing is gained to our ſelves by it. *Sunday XVII.*

10. *Fourthly*, We ſhould give *liberally*, we muſt not be ſtrait handed in our *alms*, and give by ſuch pitiful ſcantlings, as will bring almoſt no relief to the receiver, for that is a kind of mockery; 'tis as if one ſhould pretend to feed one that is almoſt famiſht by giving him a crumb

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crumb of bread, such Doles as that would be most ridiculous, yet I fear 'tis too neer the proportion of some mens alms; such men are below those Disciples we read of, who knew only the Baptism of *John*, for 'tis to be observed, that *John Baptist*, who was but the fore-runner of Christ, makes it a special part of his Doctrine, that he *that hath two coats should impart to him that hath none*, *Luk.* 3. 11. He sayes not, he that hath some great Wardrobe, but even he that hath *but two coats* must part with one of them; from whence we may gather that whatsoever is above (not our vanity but) our need should thus be disposed of, when our brethrens neccssity requires it. But if we look into the *first* time of the Gospel, we shall find Christianity far exceeded this proportion of *Johns*, the *converts* assigned not a part only, but frankly *gave all to the use of the Brethren*, *Acts* 4. and though that being upon an extraordinary occasion, will be no measure for our constant practise yet it may shew us how prime and fundamental a part of Christianity, this of Charity is, that at the very first founding of the Church, such vast degrees of it were practised; and if we farther consider what precepts of love are given us in the Gospel, even to the *laying down our lives for the brethren*, 1 *Jo.* 3. 16. We cannot imagine our goods are in Gods account so much more precious then our lives, that he would command us to be prodigal of the one, and yet allow us to be sparing of the other.

II. A

11. A multitude of Arguments might be brought to recommend this bounty to all that profeſs Chriſt; I ſhall mention onely two, which I find uſed by St. *Paul* to the *Corinthians* on this occaſion. The *firſt* is the example of Chriſt, 2 *Cor.* 8. 9. *For ye know the Grace of our* Lord *Jeſus Chriſt, who though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich.* Chriſt emptyed himſelf of all that glory and greatneſs, he enjoyed in Heaven with his Father, and ſubmitted himſelf to a life of much meaneſs and poverty, only to enrich us. And therefore for ſhame, let us not grudge to empty our Coffers, to leſſen ſomewhat of our heaps, to relieve his poor members. The *ſecond* is the expectation of reward, which will be more or leſs, according to the degrees of our Alms, 2 *Cor.* 9. 6. *He that ſoweth ſparingly ſhall reap ſparingly, and he that ſoweth bountifully ſhall reap bountifully.* We think him a very improvident husband-man, that to ſave a little ſeed at preſent, ſowes ſo thin, as to ſpoil his crop; and the ſame folly 'twill be in us, if by the ſparingneſs of our Alms, we make our ſelves a lank harveſt hereafter, loſe either all, or a great part of thoſe rewards which God hath provided for the liberal Alms-Giver. What is the *proportion* which may be called a liberal giving, I ſhall not undertake to ſet down, there being degrees even in liberality, one may give liberally, & yet another give more liberally then he; beſides, liberality is to

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be

Sunday XVII. be measured, not so much by what is given as by the ability of the giver; A man of a mean estate may give less then one of a great, and yet be the more liberall person, because that little may be more out of his, then the greater is out of the others. Thus we see Christ pronounces the poor widow to *have given more to the Treasury, then all the rich men*, Luke. 21. 3. not that her *two mites* were more then their *rich* gifts, but that it was more for her, she having left nothing behind, whereas they gave out of their abundance what they might easily spare. Every man must herein judg for himself; we see the Apostle, though he earnestly press the *Corinthians* to bounty, yet prescribes not to them how much they shall give, but leaves that to their own brests, 2 *Cor.* 9. 7. *Every man according as he purposeth in his heart, so let him give.* But let us still remember, that the more we give (provided we do not thereby fail in the support of those, that most immediately depend on us) the more acceptable it will be to God, and the more rewardable by him. And to secure the performance of the duty of Alms-giving (what ever the proportion be) we may do very well to follow the advice St. *Paul* gives the *Corinthians* in this matter, 1 *Cor.* 16. 2. *Upon the first day of the week let every one of you lay by him in store as God hath prospered him*; If men would do thus, lay by somewhat *weekly* in store for this work of Charity, it were the

surest

surest way not to be unprovided of somewhat to give, when an occasion offered it self, and by giving so by little and little, the expence would become less sensible, and so be a means to prevent those *grudgings*, and *repinings*, which are apt to attend men in greater disbursements; And sure this were in other respects also a very proper course, for when a trades-man casts up his weekly account, and sees what his gains have been, 'tis of all others the most seasonable time to offer this tribute to God out of what he hath by his blessing gained; If any will say they cannot so well weekly reckon their gains, as by longer spaces of time, I shall not contend with them for that precise time, let it be done monthly, or quarterly, so it be done: But that somewhat should still be laid by in bank for these uses rather then left loose to our sudden Charities is sure very expedient, and I doubt not, whoever will make tryal of it, will upon experience acknowledge it to be so. *Sunday XVII.*

12. The *fourth* exercise of our *Charity* is towards the credit of our neighbour: and of this we may have many occasions; sometimes towards the innocent, and sometimes also towards the guilty: if one whom we know to be an innocent person, be slandered, and traduced, *Charity* bindes us to do what we may for the declaring his innoceney, and delivering him from that false imputation, and that not only by witnessing when we are called to it, but by a voluntary offering our te- *Charity in respect of the Credit.*

Sunday XVII. ſtimony on his behalf, or if the accuſation be not before a Court of Juſtice, and ſo there be no place for that our more ſolemn teſtimony, but that it be only a ſlander toſt from one to another, yet even there we are to do what we can to clear him, by taking all occaſions publickly to declare what we know of his innocency. But even to the guilty there is ſome *Charity* of this kind to be performed, ſometimes by concealing the fault, if it be ſuch that no other part of *Charity* to others make it neceſſary to diſcover, or be it not ſo notorious, as that it will be ſure to betray it ſelf: The wounds of Reputation are of all others the moſt incurable, and therefore it may well become *Chriſtian Charity* to prevent them, even where they have been deſerved; and perhaps ſuch a tenderneſs in hiding the fault may ſooner bring the offender to *Repentance*, if it be ſeconded (as it ought to be) with all earneſtneſs of private admonition: But if the fault be ſuch, that it be not to be concealed, yet ſtill there may be place for this *Charity*, in extenuating, and leſſening it, as far as the circumſtances will bear; As if it were done ſuddenly, and raſhly, *Charity* will allow ſome abatement of the Cenſure, which would belong to a deſigned, and deliberate act; and ſo proportionably in other circumſtances. But the moſt frequent exerciſes of this *Charity* happen towards thoſe, of whoſe either innocency or guilt we have no knowledge, but are by ſome doubtful actions

actions brought under ſuſpition: And here we muſt remember, that it is the property of love, *not to think evil*, to judge the beſt; and therefore we are both to abſtain from uncharitable concluſions of them our ſelves, and as much as lyes in us, to keep others from them alſo, and ſo endeavour to preſerve the credit of our neighbor, which is oftentimes as much ſhaken by unjuſt ſuſpitions, as it would be by the trueſt accuſation. To theſe caſes, I ſuppoſe belongs that precept of Chriſt, *Mat.* 7. 1. *Judge not*; and when we conſider, how that is backt in the following words, *That ye be not judged*, we ſhall have cauſe to believe it no ſuch light matter, as the world ſeems to account it; Our merciful judging of others will be paid home to us, in the ſtrict, and ſevere Judgement of God. *Sunday* XVII.

13. I have now gone through this *Active Charity*, as it relates to the four ſeveral capacities of our brethren, many of the particulars whereof were before briefly mentioned, when we ſpake of *Juſtice*. If any think it improper, that the ſame acts ſhould be made part of *Juſtice*, and *Charity* too, I ſhall deſire them to conſider, that *Charity* being by Chriſts command become a debt to our brethren, all the parts of it may in that reſpect be ranked under the head of *Juſtice*, ſince 'tis ſure paying of debts is a part of that: Yet becauſe in our common uſe we do diſtinguiſh between the offices of *Juſtice* and *Charity*, I have choſe to enlarge on them in particular *The acts of Charity in ſome reſpects acts of Juſtice alſo.*

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reference to *Charity*. But I desire it may still be remembred, that whatsoever is under precept, is so much a due from us, that we sin not only against *Charity*, but *Justice* too, if we neglect it; Which deserves to be considered, the more to stir up our care to the performance, and the rather, because there seems to be a common errour in this point; Men look upon their acts of mercy, as things purely voluntary, that they have no obligation to; and the effect of it is this, that they are apt to think very highly of themselves, when they have performed any, though never so mean, but never blame themselves, though they omit all: which is a very dangerous, but withall a very natural fruit of the former perswasion. If there be any Charities wherein Justice is not concerned, they are those which for the height and degrees of them are not made matter of strict duty, that is, are not in those degrees commanded by God, and even after these 'twill be very reasonable for us to labour; but that cannot be done without taking the lower and necessary degrees in our way; and therefore let our first care be for them.

The great rule of Charity

14. To help us wherein there will be no better means, then to keep before our eyes that grand rule of *Loving our Neighbours as our selves*; This the Apostle makes the summe of our *Whole duty to our Neighbours*, Rom. 13. 9. let this therefore be the standard, whereby to measure all thy actions, which relate to others;

others; When ever any neceſſity of thy Neighbours preſents it ſelf to thee, ask thy ſelf, whether if thou wert in the like caſe, thy love to thy ſelf would not make thee induſtrious for relief, and then reſolve thy love to thy Neighbour muſt have the ſame effect for him. This is that *Royal Law*, as St. *James* calls it, *Jam.* 2.8. which all that profeſs themſelves ſubjects to Chriſt, muſt be ruled by; and whoſoever is ſo will not fail of performing all Charities to others, becauſe 'tis ſure he would upon the like occaſions have all ſuch performed to himſelf. There is none, but wiſhes to have his good name defended, his poverty relieved, his bodily ſufferings ſuccoured; Only it may be ſaid, that in the ſpiritual wants, there are ſome ſo careleſs of themſelves, that they wiſh no ſupply, they deſire no reproofs, no inſtructions, nay, are angry when they are given them; it may therefore ſeem that ſuch men are not by vertue of this rule tied to thoſe ſorts of Charities. To this I anſwer, that the *love of our ſelves*, which is here ſet as the meaſure of that to our Neighbour, is to be underſtood to be that reaſonable love, which men ought to have, and therefore though a man fail of that due love he owes himſelf, yet his Neighbour hath not thereby forfeited his right, he has ſtill a claim to ſuch a degree of our love, as is anſwerable to that, which in right we ſhould bear to our ſelves, and ſuch I am ſure is this care of our ſpiritual eſtate, and there-

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fore 'tis not our despising our own Souls, that will absolve us from Charity to other mens, yet I shall not much press this duty in such men, it being neither likely that they will be perswaded to it, or do any good by it, their ill example will overwhelm all their good exhortations, and make them unfruitfull.

Peace making.

15. There is yet one act of Charity behind, which does not properly fall under any one of the former heads, & yet may relate to them all, and that is, the *Making peace*, and amity among others; By doing whereof we may much benefit both the Souls, Bodies, Goods, and Credit of our brethren; for all these are in danger by strife and contention. The reconciling of enemies is a most blessed work, and brings a blessing on the actors: We have Christs word for it, *Blessed are the Peace-makers*, Mat. 5. 9. and therefore we may be incouraged diligently to lay hold of all opportunities of doing this office of Charity, to use all our Art, and endeavour to take up all grudges and quarrels we discern among others; Neither must we onely labour to restore peace where it is lost, but to preserve it where it is: *First*, generally, by striving to beget in the heart of all we converse with a true value of that most pretious Jewel, Peace; *Secondly*, particularly, by a timely prevention of those jarres, and unkindnesses, we see likely to fall out. It may many times be in the power of a discreet friend or neighbour,

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to cure those mistakes, and misapprehensions, which are the first beginnings of quarrels and contentions; and it will be both more easy and more profitable, thus to prevent, then pacify strifes. 'Tis sure 'tis more easy, for when a quarrel is once broken out, 'tis like a violent flame, which cannot so soon be quencht, as it might have been, whilst it was but a smothering fire. And then 'tis also more profitable, for it prevents many sins, which in the progress of an open contention, are almost sure to be committed. *Solomon* sayes, *In the multitude of words there wanteth not sin*, Prov. 10. 19. which cannot more truly be said of any sorts of words, then those that pass in anger, and then though the quarrel be afterwards composed, yet those sins will still remain on their account; and therefore it is a great Charity to prevent them. *Sunday XVII.*

16. But to fit a man for this so excellent an Office of *Peace Making*, 'Tis necessary that he be first remarkably peaceable himself; for with what face canst thou perswade others to that which thou wilt not perform thy self? or how canst thou expect thy perswasions should work? 'twill be a ready reply in every mans mouth, *Thou Hypocrite, cast out first the beam out of thine own eye*, Matth. 7. 5. and therefore be sure thou qualify thy self for the work. There is one point of Peaceableness which seems to be little regarded among men, and that is in the case of *Legal trespasses*; Men think it nothing to go to *Law* about every *He that undertakes it must be peaceable himself.*

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every petty trifle, and as long as they have but Law on their ſide, never think they are to blame: but ſure had we that true Peaceableneſs of ſpirit which we ought, we ſhould be unwilling for ſuch ſlight matters to trouble and diſquiet our Neighbours. Not that all going to Law is utterly unchriſtian, but ſuch kind of ſuits eſpecially, as are upon contentiouſneſs, and ſtoutneſs of humour, to defend ſuch an inconſiderable right, as the parting with will do us little or no harm, or which is yet worſe, to avenge ſuch a treſpaſs. And even in greater matters, he that ſhall part with ſomewhat of his Right for love of Peace, does ſurely the moſt Chriſtianly, & moſt agreeably to the advice of the Apoſtle, *Cor.* 6. 7. rather to *take wrong*, and *ſuffer our ſelves to be defrauded*. But if the damage be ſo unſupportable, that it is neceſſary for us to go to Law, yet even then we muſt take care of preſerving Peace; *firſt*, by carrying ſtill a friendly, and Chriſtian temper towards the party, not ſuffering our hearts to be at all eſtranged from him; *ſecondly*, by being willing to yield to any reaſonable terms of agreement, whenever they ſhall be offered; and truly if we carry not this temper of mind in our ſuits, I ſee not how they can be reconcileable with that peaceableneſs ſo ſtrictly required of all Chriſtians. Let thoſe conſider this who make it their pleaſure themſelves to diſquiet their Neighbour, or their trade to ſtir up others to do it. This tender regard of

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Peace both in our ſelves, and others, is abſolutely neceſſary to be entertained of all thoſe, who own themſelves to be the ſervants of him, whoſe title it is to be the *Prince of Peace*, Iſai. 9. 6. *Sunday* XVII.

17. All that remains to be toucht on concerning this *Charity* of the Actions, is the extent of it, which muſt be as large as the former of the affections, even to the taking in not only ſtrangers, and thoſe of no relation to us, but even of our bittereſt enemies. I have already ſpoken ſo much of the Obligation we are under to forgive them, that I ſhall not hear ſay any thing of that, but that being ſuppoſed a duty, 'twill ſure then appear no unreaſonable thing to proceed one ſtep further, by doing them good turns; for when we have once forgiven them, we can then no longer account them enemies, and ſo 'twill be no hard matter even to fleſh and blood to do all kinde things to them. And indeed this is the way, by which we muſt trye the ſincerity of our forgiveneſs: 'Tis eaſy to ſay, I forgive ſuch a man, but if when an opportunity of doing him good is offered, thou declineſt it, 'tis apparent there yet lurks the old malice in thy heart; Where there is a thorough forgiveneſs, there will be as great a readineſs to benefit an enemy as a friend: nay perhaps in ſome reſpects a greater, a true charitable perſon looking upon it as an eſpecial prize, when he has an opportunity of evidencing the truth of his reconciliation, *This charity of the actions muſt reach to enemies.*

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and obeying the precept of his Saviour, by *doing good to them that hate him*, Matth. 5. 44. Let us therefore resolve that all actions of kindness are to be performed to our enemies, for which we have not only the command, but also the example of Christ, who had not only some inward relentings towards us his obstinate, and most provoking enemies, but shewed it in acts, and those no cheap, or easy ones, but such as cost him his dearest bloud. And surely we can never pretend to be either obeyers of his command, or followers of his example, if we grudge to testifie our loves to our enemies by those so much cheaper wayes of feeding them in hunger, and the like, recommended to us by the Apostle, *Rom.* 12.20. But if we could perform these acts of kindness to enemies in such manner as might draw them from their enmitie, and win them to Peace, the Charity would be doubled: And this we should aim at, for that we see the Apostle sets as the end of the forementioned acts of feeding, &c. that we may *heap coals of fire on their heads*, not coals to burn, but to melt them into all love and tenderness towards us; and this were indeed the most compleat way of *imitating Christs example*, who in all he did and suffered for us, designed the reconciling of us to himself.

Self-love an hindrance to this Charity.

18. I have now shewed you the several parts of our duty to our Neighbour, towards the performance whereof I know nothing more necessary, then the turning out of our hearts

hearts that ſelf love which ſo often poſſeſſes them, and that ſo wholly, that it leaves no room for Charity, nay, nor juſtice neither to our Neighbour. By this *ſelf-love* I mean not that *true love* of our ſelves, which is the love and care of our Souls (for that would certainly help, not hinder us in this duty) but I mean that immoderate love of our own worldly intereſts, and advantages, which is apparently the root of all, both injuſtice and uncharitableneſs towards others. We finde this ſin of *ſelf-love* ſet by the Apoſtle in the head of a whole troop of ſins, 2 *Tim.* 3. 2. as if it were ſome principal officer in Satans camp, and certainly, not without reaſon, for it never goes without an accurſed train of many other ſins, which like the *Dragons tail Rev.* 12. 4. ſweeps away all care of duty to others. We are by it made ſo vehement, and intent upon the pleaſing our ſelves, that we have no regard to any body elſe, contrary to the direction of S. *Paul*, *Rom.* 15. 2. Which is *not to pleaſe our ſelves, but every man to pleaſe his Neighbour for his good to edification*; which he backs with the example of Chriſt, verſ 3. *For even Chriſt pleaſed not himſelf*: If therefore we have any ſincere deſire to have this vertue of charity rooted in our hearts, we muſt be careful to weed out this ſin of ſelf-love, for 'tis impoſſible they can proſper together. *Sunday* XVII.

19. But when we have removed this hindrance, we muſt remember that this, as al other graces proceeds not from our ſelves, it is the gift *Prayer a means to procure it.*

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gift of God, and therefore we must earnestly pray to him to work it in us, to send his holy Spirit, which once appeared in the form of a dove, a *meek* and *gall-less* creature, to frame our hearts to the same temper, and enable us rightly to perform this duty.

Christian duties both possible and pleasant.

20. I have now past through those several branches I at first proposed, and shewed you what is our *duty to God, our selves, and our neighbour*: Of which I may say as it is, *Luk.* 10. 28. *This do and thou shalt live.* And surely it is no impossible task to perform this in such a measure, as God will graciously accept, that is in Sincerity, though not in perfection, for God is not that austere master, *Luk.* 19. 20. *That reaps where he has not sowed*, he requires nothing of us, which he is not ready by his grace to enable us to perform; if we be not wanting to our selves, either in asking it by prayer, or in using it by diligence. And as it is not impossible, so neither is it such a sad melancholly task, as men are apt to think it. 'Tis a special pollicy of *Satans*, to do as the *spies* did, *Num.* 23. 28. bring up an ill report upon this good land, this *state of Christian life*, thereby to discourage us from entering into it, to fright us, with I know not what Gyants we shall meet with; but let us not thus be cheated, let us but take the courage to try, and we shall indeed finde it a *Canaan*, *a land flowing with milk and honey*: God is not in this respect to his people a *wilderness*, *a land of darkness*, *Jer.* 2. 31. His service does not be-

reave

reave men of any true joy, but helps them to a great deal: *Christs yoke is an easy*, nay a *pleasant yoke*, his *burden a light*, yea *a gracious burden*. There is in the practise of Christian duties a great deal of present pleasure, and if we feel it not, it is because of the resistance our vitious and sinful customs make, which by the contention raises an uneasiness. But then first that is to be charged only to our selves, for having got those ill customs, and thereby made that hard to us, which in it self is most pleasant, the duties are not to be accused for it. And then secondly, even there the pleasure of subduing those ill habits, overcoming those corrupt customs is such, as hugely outweigheth all the trouble of the combate. *Sunday XVII.*

21. But it will perhaps be said, that some parts of piety are of such a nature, as will be very apt to expose us to persecutions, and sufferings in the world, and that those *are not joyous, but grievous*; I answer, that even in those there is matter of joy: we see the Apostles thought it so, *they rejoyced that they were counted worthy to suffer for Christs name*, *Acts* 4. 41. and S. *Peter* tells us, *that if any suffer as a Christian, he is to glorifie God for it*, 1 *Pet.* 4. 16. There is such a force and vertue in the testimony of a good Conscience, as is able to change the greatest suffering into the greatest triumph, and that testimony we can never have more clear, and lively, then when we suffer for righteousnes sake; so that you see *Christianity* is very amiable even in its saddest *Even when they expose us to outward sufferings.*

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deſt dreſs, the inward comforts of it do far ſurpaſs all the outward tribulations that attend it, and that even in the inſtant, while we are in the ſtate of warfare upon earth. But then if we look forward to the crown of our victories, thoſe eternal rewards in heaven, we can never think thoſe tasks ſad, though we had nothing at preſent to ſweeten them, that have ſuch recompences await them at the end, were our labours never ſo heavy, we could have no cauſe to faint under them: Let us therefore when ever we meet with any diſcouragements in our courſe, fix our eye on this rich prize, and then *run with patience the race which is ſet before us*, Heb. 12. 2. Follow the *Captain of our ſalvation* through the greateſt ſufferings, yea even through the ſame red ſea of blood which he hath waded, whenever our obedience to him ſhall require it; for though our fidelity to him ſhould bring us to death it ſelf, we are ſure to be no loſers by it, for to ſuch he hath promiſed a *Crown of life*, the very expectation whereof is able to keep a Chriſtian more cheerful in his fetters and dungeon, than a worldling can be in the midſt of his greateſt proſperities.

The danger of delaying our turning to God.

22. All that remains for me farther to add, is earneſtly to entreat and beſeech the Reader, that without delay, he puts himſelf into this ſo pleaſant and gainful a courſe, by ſetting ſincerely to the practiſe of all thoſe things, which either by this *Book*, or by any other means he diſcerns to be his duty,

and

and the further he hath formerly gone out of his way, the more haſte it concerns him to make to get into it, and to uſe the more diligence in walking in it. He that hath a long journey to go, and finds he hath loſt a great part of his day in a wrong way, will not need much intreaty, either to turn into the right, or to quicken his pace in it. And this is the caſe of all thoſe that have lived in any courſe of ſin, they are in a wrong road, which will never bring them to the place they aim at; Nay, which will certainly bring them to the place they moſt fear and abhor; much of their day is ſpent, how much will be left to finiſh their journey in, none knowes, perhaps the next hour, the next minute the night of death may overtake them; what a madneſs is it then for them to defer one moment to turn out of that path which leads to certain deſtruction, and to put themſelves in that, which will bring them to bliſs and glory? Yet ſo are men bewitched, and enchanted with the deceitfulneſs of ſin, that no entreaty, no perſwaſion can prevail with them, to make this ſo reaſonable ſo neceſſary a change, not but that they acknowledge it needful to be done, but they are unwilling to do it yet, they would enjoy all the pleaſures of ſin as long as they live, & then they hope at their death, or ſome little time before it, to do all the buſineſs of their Souls; But, alaſs! Heaven is too high to be thus jumpt into, the way to it is a long and leaſurely aſcent, which requires time

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are more largely spoken of, in the Disc
of Repentance, I shall not here repeat
but desire the Reader seriously to lay
to heart, and then surely he will think
sonable counsel that is given by the wise
Eccles. 5. 7. *Make no tarrying to turn t
Lord, and put not off from day to day.*

FINIS.